

SPIRIT OF MISSIONS.

DOMESTIC DEPARTMENT.

OCTOBER, 1874.

LETTER FROM BISHOP TUTTLE.

SALT LAKE CITY, *June 27, 1874.*

REV. AND DEAR SIR: I've been out visiting the pickets to see if all's well—no—the picket, for I have one soldier only in the field where I have been—viz.: Idaho Territory. He, the Rev. Mr. Lytton, came down to attend the consecration of St. Mark's Cathedral, and then we returned to Idaho together.

On our way we stopped for one day to visit the Sho-sho-ne Falls, of the Snake River. They lie twelve miles off from the line of the stage road over which I have now travelled fourteen times, yet this was my first visit to them.

The tumble of the water is, I understand, down a greater depth than that of Niagara—two hundred and twenty feet, but the volume is not so large. Here Nature is sublime, solitary, supreme. The only things suggesting man were some names cut on the rock, and a deserted dug-out in which some miner had once wintered. No stairs, no paths, no towers, no guides, no fees. The true lord of the manor was an eagle perched upon a high cylindrical rock rising sheer upward from near the break of the fall. It is a second tower like Niagara's, already upbuilt, only we can't get by the eagle's side. The approach to the brink of the fall is not unlike that of Goat Island, only before planting your foot there, you have already descended nearly a thousand feet below the sand and sage-brush level. With care, part way by descending a tree, you can reach the bottom of the fall. Mist is abundant, the rainbow quite constant, and the whiteness of foam everywhere. No clear, dark-colored waters like Niagara's. Rough and jagged rocks, unseen perhaps, break them all up into foam. And, looking up at the fall from below, you decide that the volume of water is greater than you supposed. The Snake, one of the two great forks of the Columbia, has been winding three hundred miles or more, and furnishes no ungenerous supply. We ought to have sung "O ye Seas and Floods, bless ye the **LORD**; praise Him and magnify Him forever."

We came away awed, pleased, tired out, to take the stage again at midnight for Boise City.

I have nothing but loving commendation to give to Mr. Lytton's work in Idaho. He is our only Minister in the Territory. He says if the Board of Missions do decide to give a Bishop to Idaho, he stands "a fair prospect of being exalted to being a Standing Committee man." But it is not for this reason that he hopes that a Bishop will be sent to each Territory, but because, from his experience and observation, he is convinced this is the true way of accomplishing most aggressive and efficient work in each Territory. I confirmed thirteen of his flock in the three places, Boise, Idaho, and Silver, which, separated by scores of miles, form his pastoral charge.

St. Michael's School steadily holds its own with forty or fifty scholars. Believe me, our schools are proving the good help we claimed they would be. Among the eighty-four whom I have confirmed in Idaho, twenty-four have come from St. Michael's Parish School, and several others, parents and friends, have come because of the school. The faithful teacher, Mr. P. D. Rothwell, has become a Postulant, and will stay with us, probably, only a year more before coming East to complete his theological course.

In Silver City I found much business prosperity, and more tender-heartedness than ever before. The latter springs from the fact that a sickness among the children has made vacant places in many homes. Not a Minister of any kind whatever is resident among them. They appealed to me more strongly than ever to send them a Pastor, and I have summoned one—but, will he come? is my anxious question.

This week our St. Mark's Schools of Salt Lake have been having their examinations and exhibition. Yesterday at the closing exercises, which were a great success, hundreds and hundreds attended. How I wish our many kind patrons and givers of scholarships could be here to witness what we claim are substantial proofs of the good work they are helping us to do. In carrying it on I well know how perplexities do not cease their constancy of attack, but I am also conscious how the LORD and His, for unworthy me, provide the defence.

ST. MARK'S SCHOOLS, SALT LAKE CITY, and ST. MICHAEL'S SCHOOL, BOISE CITY, are largely supported by scholarships of forty dollars each, given by friends at the East. Help in this form for Bishop Tuttle's work is always most acceptable.

MISSIONARY JOURNEYINGS IN DAKOTA.

NO. II.

YANKTON, May 29, 1874.

REV. AND DEAR SIR: I returned last evening from my first trip up to the extreme settlements on the Dakota River in Southern Dakota, and now send you a hasty report of the same.

I left Yankton on Monday, May 18, for Scotland, twenty-five miles distant from Yankton. I passed over a beautiful region of prairie country. Two years ago I passed over the same road. Then, after leaving Beaver Creek, ten miles from Yankton, I passed but three or four farms, till I reached Scotland. This time, after leaving Beaver Creek a mile or so, I came in to what is called the Russian settlement. On both sides of the road, as far as the eye could reach, were to be seen good frame buildings, and farms with from ten to fifty acres under cultivation—and this continued up to a small stream that divides the Russian settlement from the Scotch Canadian. I will here say that on my return home, I passed over another road, and thus had a fair view of the entire settlement. The settlement on the latter road was, I think, greater than on the first. There are, I am told, one hundred and twenty families who settled there last year. Two or three weeks before I left home, thirteen additional families arrived. The day before I left, one hundred and eighty souls came by railroad to Yankton, and last week, fifty additional. It is said that three hundred families who have bought tickets direct for Yankton, are now on board ship on their way here. I mention these facts, because I think the Church ought to look after these people. We will have tens of thousands of them settling amongst us. They are now Lutheran, German Reformed and Mennonites. As yet no minister has come over with them. Could we send a German Clergyman amongst them, I think they might be brought into the Church. It would be an experiment, but it should be tried. The first year the support must come from your Board. Very soon, if the Clergyman succeeds, the Mission would become self-sustaining. It is a very wealthy settlement.

To return. After about four hours' travel, I reached Scotland. This, as the name imports, is a Scotch settlement. The settlement now numbers about thirty-five families—they are all from Canada—and many more are expected. They are very much divided in religious sentiment—Scotch Presbyterian, Methodist, Baptist, and four Episcopal families, with some three or four communicants. With the exception of the few Services given them by the Rev. Mr. Heny, they have had no religious privileges; they are literally longing for them. Had Mr. Heny remained amongst them, he being from Canada, he could easily have gathered them into the fold of the Church, and now have had one of the strongest parishes in the Territory. But I trust all is not lost. The

leading and most influential man in the settlement, though not now a religious man, gives the Church a decided preference. He will give a most eligible site for a church (ample for that and for a parsonage), and become responsible for the putting up the body of a stone church, if I can secure for him five hundred dollars to purchase lumber, shingles, nails, etc., for the building. He says he has spoken to all the settlers, and they say they will attend our Services, help support our Missionary, and help build our church. Is there not some parish or some individual who will say to them, Here is the five hundred dollars ; go on with your enterprise, and the benediction of the Triune God be with you ?

The Services on Monday evening were to me deeply interesting. They were held in the dining-room of the hotel—a room capable of seating from fifty to sixty. It was well filled. The responses, considering that most of the persons present were entire strangers to the Church, were good. I addressed the congregation in a simple, off-hand manner, dwelling on the constitution, or government of the Church, its forms and usages, and its doctrines ; and when at the close I said, "Let us pray," and the whole congregation, with the exception of one or two, reverently kneeled upon their knees, I must confess it affected me very deeply. It manifested on their part a deep religious feeling, and, as I think, a remarkable degree of want of the usual prejudice against the Church. I have great hopes of Scotland.

On Tuesday morning I left Scotland for Fire Steel, distant fifty miles, and held Service in the evening. This is a settlement of about a year's growth. The congregation numbered between thirty and forty souls. What is most remarkable, I found here eight Church families and eleven communicants. The Service was the first religious Service ever held in the place—responses and singing remarkably good. Hereafter we will hold our Services every Sunday, Mr. Morris, an elderly, intelligent and very sincere and devout man, acting as lay reader. We purpose organizing a parish there in July. When organized, it will be, in communicants, the second parish in the Territory. At Fire Steel I met my son-in-law, the Indian Agent at Fort Thompson, and the Rev. Mr. Burt. It was indeed a joyful surprise. At their solicitation I accompanied them to the fort and spent a Sunday there. As my daughter had been upwards of three years there, and I had never visited her, I could not withstand the temptation, especially as I felt assured that my place would be filled by the Rev. Mr. Ross, whom I was expecting when I left home.

As Fort Thompson is an Indian station in charge of the Rev. Mr. Burt, I will say nothing save that I was more than pleased with the progress made, and the great esteem in which my good brother is held both by the Indian and the white.

On Saturday evening Major Bush, commander of the post at the Brûlé Agency, called on me and invited me to officiate some time during

Sunday at his post. With the consent of Mr. Burt, I agreed to do so. Sunday morning I attended Indian Services—the Rev. Mr. Burt officiating without an interpreter. In the afternoon, accompanied by the Rev. Mr. Burt, Doctor Livingston and lady, and the two Sisters laboring among the Indians at Fort Thompson, I went down to Brulé. We were met at the landing by the officers at the post, conducted to the house of the commanding officer, and then were shown all parts of the post. I can only say, if cleanliness, and order, and courtesy both from officers and soldiers, are marks of a good commanding officer, then is Major Bush a good one. At three o'clock we held Divine Service. The responses were good, and the music, conducted by the men at the post, the Major taking a prominent part, would not have disgraced an Eastern city congregation.

Returning to Fort Thompson, we held an evening Service and administered the Lord's Supper, the first time that Holy Sacrament had been celebrated in that place.

On Monday morning I left the Fort on my return home, holding Service Tuesday evening at Fire Steel. During my trip I visited Rockport and Mill Town, villages lying between Scotland and Fire Steel. In the former village I found one Episcopal family. In these two places I made arrangements for future Services.

My trip led me through a section of country settled within the past eighteen months, where no religious Services have been held but those mentioned above. I travelled nearly eighty miles without seeing an habitation. A very few years will see it densely settled. Shall it be said of this section, rich, fertile, promising, It is lost to the Church, because she did not go in to occupy?

With the consent of the Bishop, the Rev. Mr. Ross has left Sioux Falls, and, next month, will commence his labors along the Dakota or James River. He will officiate one Sunday at Fire Steel and Rockport, one Sunday at Scotland and Mill Town, and one Sunday at Springfield and Bon Homme, on the Missouri. Mr. Ross will thus hold Services once in three weeks on all points along the "Jim," where towns are now laid out for a distance of seventy-five miles, and up the Missouri to the Indian Reservation.

I have thus given you a hasty, but I fear a wearisomely long account of my trip into this hitherto Church-unexplored country. I have no time to make it shorter.

Asking your continued prayers for Dakota and her small band of laborers,

I remain,

Truly and sincerely yours,

M. HOYT.

HISTORY OF CHURCH MISSIONS IN AMERICA.*

BY WILLIAM STEVENS PERRY, D. D.

CHAPTER VI.

A STEP FORWARD.

AMONG the most striking papers which recite the Missionary wants of the settlers on our shores, is the following letter which after the lapse of nearly two centuries is still on file in the State Paper Office in London. It was addressed to the Archbishop of Canterbury by the Rev. John Yeo, of Patuxant, now Lewes, Delaware, but then a portion of Maryland.

“ MOST REVEREND FATHER :

Be pleased to pardon this presumption of mine in presenting to yo^r serious notice these rude and undigested lines, w^{ch} (with humble submission) are to acquaint yo^r Grace with y^e deplorable estate and condition of the Province of Maryland, for want of an established ministry. Here are in this Province ten or twelve countys, and in them, at least twenty thousand soules, and but three Protestant ministers of us y^t are conformable to y^e doctrine and discipline of y^e Church of England. Others there are (I must confess) y^t runne before they are sent, and pretend they are ministers of the Gospell, y^t never had a legall call or ordination to such an holy office ; neither (indeed) are they qualified for it, being, for the most part, such as never understood anything of learning, and yet take upon them to be dispencers of y^e Word, and to administer y^e Sacrament of Baptisme ; and sow seeds of division amongst y^e people, and no law provided for y^e suppression of such in this Province. Society here is in great necessitie of able and learned men to confute the gainsayers, especially having soe many profest enemies as the Popish Priests and Jesuits are, who are incouraged and provided for. And y^e Quaker takes care and provides for those y^t are speakers in their conventicles ; but noe care is taken, or provision made, for the building up Christians in the Protestant Religion, by means whereof not only many dayly fall away either to Popery, Quakerisme, or Phanaticisme, but also the Lord’s Day is prophaned, religion despised, and all notorious vices committed ; so that it is become a Sodom of uncleanness and a pest-house of iniquity. I doubt not but yo^r Grace will take it into consideration, and do yo^r utmost for our eternall welfare ; and now is y^e time y^t yo^r Grace may be an instrument of a universall reformation with greatest facility And confident I am y^t you will not be wanting in anything y^t may tend most to God’s glorie and the good of the Church, by w^{ch} you will engage thousands of soules to pray for yo^r Grace’s everlasting happiness, but especially,

Yo^r most obedient Son and Servant,

JOHN YEO.

PATUXANT RIVER, IN MARYLAND,
25th Day of May, 1676.

* Entered according to Act of Congress, in the year 1874, by WILLIAM STEVENS PERRY, in the office of the Librarian of Congress at Washington.

Though little immediately resulted from this earnest appeal, its burning words were not lost. Archbishop Sheldon, to whom this letter was addressed, was in the last year of his Primacy, but he transmitted it to Compton, then Bishop of London, and shortly his successor; and measures were set on foot which in a few years greatly increased the number of Clergy, not only in Maryland, but elsewhere in the land. But even this relief was but temporary, and the words of a faithful Priest of the Mother Church pleading for the settlers' souls were soon echoed by a woman's voice, a Christian mother, the wife of the Sheriff of Calvert Co., Maryland, and an ancestor of the late Chief-Justice Taney of the Supreme Court of the United States.

"MAY IT PLEASE YOUR GRACE:

Our want of a minister, and the many blessings our SAVIOUR designed us by them, is a misery which I and a numerous family and many others in Maryland, have groaned under. We are seized with extreme horror when we think that for want of the Gospel our children and posterity are in danger to be condemned to infidelity or to apostasy. We do not question God's care of us, but think your Grace, and the Right Reverend your Bishops, the proper instruments of so great a blessing to us. We are not, I hope, so foreign to your jurisdiction, but we may be owned your stray flock; however, the commission to go and baptize and teach all nations is large enough. . . . Your Grace is so sensible of our sad condition, and for your place and piety's sake have so great an influence on our most religious and gracious King, that if I had not your Grace's promise to depend upon, I could not question your Grace's intercession and prevailing. £500 or £600 for a church, with some small encouragement for a minister, will be extremely less charge than honour to his Majesty. One church settled according to the Church of England, which is the sum of our request, will prove a nursery of religion and loyalty through the whole province. But your Grace needs no arguments from me, but only this—it is in your power to give us many happy opportunities to praise God for this and other innumerable mercies, and to importune His goodness to bless his Majesty with a long and prosperous reign over us, and long continue to your Grace the great blessing of being an instrument of good to His Church. And now that I may be no more troublesome, I humbly entreat your pardon to the well-meant zeal of

"Your Grace's most obedient servant,

MARY TANEY."

Words such as these could not fail of gaining a fitting response. Within a few months after this appeal had been made to Sancroft, the Rev. Paul Bertrand was sent to labor in Maryland, while others, destined to similar Missionary work in Virginia, accompanied him, among whom was the Rev. John Blair, whose labors extended even to the scattered settlers as far southward as North Carolina.

The accession of William and Mary to the English throne led to renewed efforts for the introduction and establishment of the Church of

England in the colony of Maryland, and Lord Baltimore, the Roman Catholic proprietary, was relieved of the political administration. The new Governor's incoming was signalized by an act of the Assembly establishing the Church, but such was the opposition to the provisions of this enactment, from the Romanists on the one hand and the Quakers on the other, that it was not till Francis Nicholson succeeded to the Governorship, bringing with him six Missionary priests sent out by the Bishop of London, that there were any tokens of Church life or progress in the Colony. Among these tokens was the establishment of a school at Annapolis in 1696, named King William's School, the design of which, as expressed by Sir Thomas Lawrence, the Secretary of the Colony, was for "instructing the youth of the said province in arithmetic, navigation, and all useful learning, but chiefly for the fitting such as are disposed to study Divinity, to be further educated at his Majesty's College Royal in Virginia, in order, upon their return, to be ordained by the Lord Bishop of London's suffragan* residing in the province, both for that purpose and to supervise the lives of the clergy thereof." Wise and far-seeing as was this effort for Church growth and perpetuation, the Churchmen of the province showed even greater wisdom in the application they made to the Bishop of London to send over a suitable divine to act as his Commissary and to enforce discipline among the clergy. The result of this application was the appointment of one of the wisest and holiest of the Missionary laborers the Mother Church ever sent forth to any land—the Rev. Thomas Bray, D.D., Commissary of Maryland. Born at Marton in the county of Salop, England, in the year 1656, this eminent divine received his education at Oxford, though his residence at this seat of learning was terminated, shortly after his taking his Bachelor's degree, by the narrowness of his means. Entering upon Holy Orders, he gained preferment solely by the display of unusual merit. The publication of a course of Catechetical Lectures from his pen drew the attention of the Bishop of London to his zeal and ability, and secured him the proffer of the office of Commissary in America. The acceptance of this post involved a pecuniary as well as personal sacrifice upon Dr. Bray, but the evident opening for usefulness and the great need of his services left him no alternative.

Applying to the Bishops and charitable laity for the means for furnishing the American parishes with libraries for the use of the Clergymen, who, from poverty and in consequence of isolation, could not otherwise command the use of theological works, he resolutely set about his

* It was the purpose of the Governor (Nicholson) and the Churchmen of Maryland that a Bishop should be consecrated for America, who should be the suffragan of the Bishop of London, and sit in the Upper House of the Provincial Assembly as a representative of the Clergy.

mission. Among the Clergymen whom he secured for America, outside of the sphere of his immediate labors, were the worthy Thomas Clayton, the founder of the Church in Pennsylvania, and the excellent Edward Marshall, whose labors in South Carolina were attended with marked success. Arriving in Maryland in March, 1700, the Commissary entered at once upon his labors. Convening his clergy, and exercising at the outset, with great firmness and delicacy, his authority to enforce discipline, there was at his suggestion undertaken in May, 1700, the first organized Missionary effort within the limits of our country. It was in fact the first Missionary society organized in America. The devout Commissary urged this course upon the assembled clergy as an acknowledgment of the goodness of God in establishing the Church in Maryland. Their gratitude, he said, could not be "better exprest than by considering the destitute condition of a poor Sister Church, very near us, struggling hard for Life, and wanting both the Comfort of Ministers, and that Settlement which thus, by the Divine Goodness, Maryland does again enjoy. And methinks it would be a suitable Return from us, should we subscribe, out of our Penury, each of us a little towards the maintaining of one more Minister in it, to assist in the Conversion of many People." Full of interest is the Missionary document spread upon the pages of "The Acts of Dr. Bray's Visitation held at Annapolis in Maryland, May 23, 24, 25, Anno. 1700," coming as it did from a province and a people but just supplied with the means of grace.

"PROPOSALS for the Propagation of the Christian Religion and for the Reduction of the Quakers thereunto, in the Province of Pennsylvania.

Whereas, to the great Dishonour of God, and the Destruction of a Multitude of Souls, as well as the great Scandal of the Reformed Religion, many Thousands of the People called *Quakers* have been sadly deluded into a total Apostacy from the Christian Faith ; and giving themselves up to the Conduct of the Light within, or meer natural Conscience, have rejected the Holy Scriptures from being the Rule of Faith and Practice.

And, whereas *Pennsylvania*, of all the *English Colonies* on the Continent of *North America*, does most of all abound with that sort of Unbelievers, where notwithstanding, through the blessing of God upon the labours of such who have hitherto endeavoured the Reduction of that People, many of the *Quakers* have returned to the Christian Faith, and others amongst them are so stagger'd, as to doubt that they are in a dangerous State of Unbelief ; so that now there wants only, under God, more Labourers to be sent into that Field, which seems to be White for Harvest.

"And lastly, Whereas we, the Clergy of this Province, being sensible of the great Mercies of God in the Establishment which we have lately receiv'd, think ourselves obliged, out of Gratitude to God, and Compassion to those People who are not yet happy in the like, to provide, so far as in us lies, for the Propagation of the same Gospel amongst them, which we ourselves labour in : We do subscribe the several sums to our Names

annex'd, to be paid yearly, at the *General and Autumnal Visitation* as his Reverence Dr. *Bray* shall direct, towards the Maintaining of another Minister in *Pennsylvania*, till such time as a settled Provision can be made for them in that Province: Which God in His due time will provide.

	l.	s.
Thomas Bray, D.D.	10.	00.
John Lilliston.....	01.	10.
Hugh Jones.....	03.	00.
Thomas Cockshute.....	01.	10.
Joseph Colebatch.....	03.	00.
Henry Hall.....	03.	00.
Richard Sewell.....	01.	10.
Stephen Boardley.....	01.	10.

All honor to the memory of these godly and far-sighted men who would, "out of their penury," contribute to have the Gospel preached and the Church introduced in the "regions round about;" and who, not content with personal gifts and efforts for the end, sought to stir up a like zeal among their brethren in *Virginia*! Though dead, in this good work, as in their life-labor besides, they speak to us who have entered upon the results of their ministrations!

It was with no small sacrifice of ease and means that Commissary *Bray* continued his good work for the Church in America. By personal visitations and sermons, by the publication of timely addresses and letters, he proved his apostolic zeal and primitive fidelity to the cause of *CHRIST*. Of these exertions he was at length, after expending his private fortune, constrained to say, "The expense as well as fatigue had been insupportable. But as to what has been hitherto done, does but let me into the view of so much more which is still wanting to propagate and maintain Christianity in those parts, if any effort of mine shall contribute anything to promote the design, I shall obtain an end to accomplish which I could be content to sacrifice my life, with the remainder of my small fortunes."* And when we recall the fact that to this devoted Christian Missionary the American Church, the Church at large, and the world itself, owe the institution of the Christian Knowledge Society, founded in 1697, and the venerable Society for Propagating the Gospel in Foreign Parts, founded in 1701, it cannot be wondered that among the brightest lights of our Missionary Annals the name of **THOMAS BRAY, D.D.**, Commissary of Maryland, will ever stand pre-eminent. Though from the peculiar circumstances of the time, his stay in this country was brief, his interest in the Missionary work in the Western world never diminished. The plan of establishing lending libraries for the greater towns and furnishing parochial and pastors' libraries for the scattered congregations and clergy of the feeble Church in the Colonies was carried on with energy and remarkable success, and even after the Commiss-

* *Apostolic Charity Considered*, pp. 9, 10.

sary's death, his friends and admirers continued this worthy charity, and the "Associates of Dr. Bray" still prosecute their beneficent work in spreading abroad and at home the light of Christian literature as well as in direct personal efforts for the conversion of the whites and negroes of the West India Islands and the other British possessions in America. Now and then among the bibliographical "nuggets" so much prized by the book collectors of the present day, appears some tall folio or black letter quarto which more than a century and a half ago found its way to our shores through the instrumentality of this sagacious Christian Missionary. What holy influence still energizing for good and blessed of God may not this and many a similar volume have inspired. Glory to God for the good example of this faithful man of God.

A GRATEFUL CLERGYMAN.

REV. AND DEAR SIR: I returned home, after an absence of nearly ten months at the East, to find St. Stephen's School more prosperous than when I left it.

This must be attributed to the self-sacrificing labors of Mrs. Cowan, who had sole management during my absence. The condition of things in general has materially changed for the better. A tide of immigration has been pouring in from the East, of people many of whom want the Church and School for themselves and children.

I feel greatly encouraged at the present state of things. At the same time my responsibility as a Missionary is very great.

I never felt the burden as I do now, when the importance of the field increases every day, and when the means to do the work, as it ought to be done, are so inadequate.

I desire, through THE SPIRIT OF MISSIONS, to thank the many friends, who so nobly aided me in laying the foundations for St. Stephen's School, Gilroy, California.

It was during a most trying time of a financial crisis that I found myself asking aid at their hands, and they responded nobly to my call.

There are many among the number whose faces I have never seen, and many whose names I do not know, and I write to thank them for their kindly words of encouragement, which never failed to come with their offerings large and small.

This Mission is still in its infancy, and years of hard labor will be required to bring it up to the desired order; hence, in returning thanks for past favors, I ask your prayers and alms in the future.

Very truly yours,

E. C. COWAN.

MONTHLY MAIL.

A most remarkable bit of Missionary experience comes to us from a brother in Maine, which we take pleasure in giving to our readers in opening our Mail for October.

In looking back to the history of the Church in this place, the following fact came to view which to me is more than interesting. I celebrated the Holy Communion at Kennebec last November, and have since found it was nearly one hundred years since the Rev. Jacob Bailey gave the last Communion. At that time fifteen persons partook thereof. In November I gave it to fifteen persons, and also a few Sundays ago to fifteen communicants. The Holy Communion has never in the interval been administered by any one. By the first and only Clergyman, an American in English orders ; by the present Clergyman, an Englishman in American Orders.

Next follows a cheering word from Oregon. So the extreme North-east and the extreme North-west meet in our Mission Rooms.

The work here goes bravely on. Our town is growing, and our Church is feeling the effects of the increasing population both in the number attending Services and in increased contributions. We now have fifteen Mite Chests in good hands, which will return a handsome offering to Missions this Fall. Our new Mission church, one mile from town, is under way and will be completed and paid for by the first of August.

Our good Missionary from Illinois, whose sweet foreign idiom makes his letters only the more welcome, writes us as follows :

The prospect for the crops, this year, is quite encouraging. With all my heart I thank the **Lord** for it, and rejoice. On the annual crops here depend, in a large measure, with our material support, our spiritual success, our apostolic consolations or sorrows. No crops, no money ; no money no clothing for the big and little ones ; consequently no catechism, no Sunday Services, no church . . . or seldom. There is in poverty a kind of pride which is not quite to be blamed. When they are conveniently dressed, they like to come to me ; when not, I must go to them. But the Church is the best, the real place for a full and fruitful gathering in the **Lord**.

The main sheaf, reaped in my Missionary field during the last term, is a Roman Catholic Priest whom I have recently proposed and commended to our Bishop for admission into the Ministry of our reformed and truly Catholic Church. I know him for several years, and trust he will prove a valuable acquisition, by doing his noble part in the glorious work of evangelization in our midst.

Whatever comes from Aroostook County, Maine, needs no word of introduction from our pen. Few points in our Home Missionary geography are more familiar to our readers, and none can have a stronger claim upon their interest.

In regard to the state of the Mission under my care, I am glad to be able to report it in a fair condition.

Our winters here are so severe, and the travelling so difficult, that I am trying to improve the fine summer weather—"to make hay while the sun shines." Last Sunday I had four Services—two of them in the church here, one at a school-house a few miles away, and one in the evening at Presque Isle, twelve miles distant.

During the week I have four appointments. Next Sunday I have three Services besides the Holy Communion; and the week following, I purpose to make a tour of about one hundred and twenty miles, visiting a number of scattered communicants whom I have not seen for a long time; and reaching Ashland by Sunday to exchange with Rev. Mr. McLaughlin.

This week I have organized a Sunday-school at a school-house a few miles away, and expect soon to organize another. These small branch Sunday-schools which I have during the summer months I have never yet returned in my statistical report. I was somewhat troubled about library books for these two schools, but a kind lady has relieved me by sending, very unexpectedly, a large box of "YOUNG CHRISTIAN SOLDIERS." These I distributed to the scholars and find them more acceptable than books.

And so the work goes on among the young and the old—trying to win them all into the fold of the Good Shepherd. I need much a few more Prayer Books and Mission Services. Can you help me?

From Kansas we hear of one of the special trials of a Deacon doing Missionary Service. We know the worth of the writer of the letter and value his work. Will not some kind friend supply the need he mentions, in the last paragraph?

One of the most painful parts of my Mission life is the fact of being a Deacon, and at the same time a day's journey from any other Minister. We have gathered thirty-four actual communicants here in Marshall, but can seldom have a Communion. I have just had a cheery visit from two Presbyter brothers, old pioneers in the work, who preached for me and gave us the Blessed Sacrament. The two days they spent with us were like places where Israel found wells of water and palm trees—a good place to rest in and to get ready for another march. God grant that the Angel of His Presence may go with us. I find myself rather weak physically

this summer from the horseback riding I am obliged to do. I hope I may soon get a buggy, but till then the work before me seems hard looking. Several times I have been almost unable after riding through the heat to hold Service. So far I have not failed, however, nor will I if God gives me His help. The privileges of my scattered flock are too few for me to fail them in anything.

From Mississippi we have the old but ever new story of the beginning of Missionary work at a station hitherto without the Services of the Church.

Trinity Sunday (being a *fifth* Sunday) I spent in Kosciusko, thirty-five miles from Lexington, where there are a few Church families, very desirous of the stated ministrations of the Church, but unable to contribute much to sustain them. Mine was the first visit of a Minister of the Church to that place, which is now a thriving rail-road town of about 1,500 inhabitants. We had a large and very attentive congregation, though but few could join audibly in the Services. The gratification my visit seemed to afford the few members of the Church, and their earnest solicitation, made me promise to be with them again D.V., on the third Sunday in July, for which occasion, of their own accord, they will make special preparation in the way of more Churchly music, which I hope will render our Services more impressive and becoming. I trust it will not be long before we have a good parish and regular Services in this healthy and growing town.

And here is still another message from Kansas, telling of slow but sure progress, and of work so begun and carried on "in the **LORD**" that it cannot fail to be blessed and prospered.

Since my last letter I have commenced regular Services at St. John's Church, Girard. This place is about twenty miles distant from Fort Scott on the Missouri River, Fort Scott and Gulf railroad. Without any Minister to encourage them by occasional Services, the people of this parish have struggled on for more than four years, maintaining an existence and sustaining the Church Services by means of *lay reading*. During this time two town lots—one of them a corner lot—were secured. Their location is the best in this village for a church and parsonage; and, as the lots are large, they afford ample room for both these purposes.

Five hundred dollars were paid for these lots and a frame building eighteen by twenty-six feet. This building had formerly been occupied as a private dwelling. It had never been painted on the outside and was but partially finished on the inside. It was in fact a mere shell, apparently good for nothing. It, however, soon underwent a transformation which materially changed its appearance. The partition, which divided the house into two rooms, was taken down and the room, thus enlarged, was

ceiled, being arched overhead as well as the roof would permit. The lots were enclosed with a fence, four boards high, and shade and ornamental trees were set out. Soon after this, a recess chancel was added to the building, about eight by ten feet, making also, a small vestry room on one side of the chancel. The chancel and vestry room occupy the same proportion and place and are made out of some of the lumber of what was once regarded as the "kitchen" of the "dwelling house."

Thus we have a miniature representation of a Church edifice constructed out of a dwelling house, which originally was not as large as many of your Eastern parlors. It answers all our present demands, however, and is looked upon with as much satisfaction, if not pride, as though it was much more costly. All the people have is their own, for they have no debt to trouble and humiliate them.

The Great Shepherd of the sheep seems to have watched over these few members of His flock with the tenderest love. God's blessing has often descended upon them with refreshing power to encourage them when their hands have grown weary and their hearts have become faint. The Senior Warden—for a long time their lay reader—writes: "We have quite recently received pecuniary aid, from some one who had heard of us and our necessities. God will bless her generous hand and Christian life, and grateful hearts will remember her in this and other generations."

This congregation is now very much in need of a cabinet organ to assist in chanting and singing. They are also in need of a new supply of books for their Sunday-school; but we have full confidence that these will come in due time to cheer the grateful hearts of this little parish.

At the recent visitation of the Bishop when five persons were baptized and five were confirmed, the Holy Communion was administered. The occasion seemed to be unusually solemn and impressive to the communicants of this parish; for it had been a long time since they had enjoyed this inestimable privilege. Some of them were so deeply affected, that their eyes were filled with tears of humble gratitude. The scene was one long to be remembered; and the comfort derived from this Banquet of the Saviour's Body and Blood was such as God only can impart.

A very interesting account of Missionary journeying finds its way to us from North Carolina, with which our Mail for this month must close.

As familiar as I have been with the mountains of North Carolina, I had not conceived the idea that scenery so wild and picturesque, combined with so much fertile and arable land, was to be found in any portion of them. For eight miles of my travel, until recently there has been no wagon road through this country. In fact, though they now call it a wagon way, I found many parts of it very rough travelling on horseback. In a distance of seven miles it crosses a creek of considerable

size thirty-seven times ; and some of the fords are exceedingly rough. The reason for crossing this stream so often is that the road is made on the lowlands bordering on the stream ; and when the precipices and cliffs jut in on one side, it crosses over to the other. This narrow and rugged pass is closed in on each side by huge spruce and dense laurel, relieved only by an occasional meadow, or a plot of open ground around a cabin. My horse seemed as timid as a child passing through a grave-yard at twilight, and I was told that this is usually the case with horses passing along this dark ravine until they become used to it. The citizens have out a subscription among themselves to raise money to improve this road. If this can be accomplished satisfactorily, this section of the country will improve, being exceedingly fertile, and the head of this stream within twenty-five miles of Abingdon, Virginia, a rail-road town. I was informed that a thousand head of cattle and as many sheep are now grazing in the mountains and ravines in the vicinity of this stream. They are brought mainly from Tennessee and Virginia. They feed mainly on a weed, called the wild pea, which grows very luxuriantly in that whole section of country and is very nutritious. The mode of living in this region, from appearances, is decidedly primitive.

While in Jefferson, I heard a good deal of a place called Ore Knob, which I propose visiting this summer. For a long time, it has been known that copper ore of a rich quality existed here, but it was never worked till about a year ago. Then it was purchased by a Baltimore company for a very small sum. This company have expended one hundred and fifty thousand dollars in machinery and for working the mine, and are now preparing for sale one thousand dollars worth of copper per diem, at an outlay of three hundred dollars per diem. The place has become a village of three or four hundred souls, which will be much increased so soon as accommodations for more miners and their families can be put up. These miners are mostly Englishmen and Scotchmen ; and I think it very likely that some members of the Church of England may be found among them. There are no services held here except by a Methodist minister (who is an Englishman), once in three weeks. Another company of miners is expected to have agents here this week to examine the property with a view of purchasing it. The present company ask them one million of dollars. As there are several other points in the immediate vicinity, rich in the same ore, this is destined to become soon the centre of large mining operations. Being ten miles from Jefferson, the county seat of Ashe, a Missionary of our Church might find these two points an interesting and useful field of labor. I found a mining company also engaged in working a mica mine, with encouraging prospects. These interests, taken in connection with the fact that Ashe is a very fine grazing country, will render it, at no very distant day, a very rich and populous country. The interests enhancing the value of all

agricultural products, are stimulating these also. While all these prospects of a worldly character are so bright, that of religion is truly gloomy and depressing. I hope our Bishop, aided by the Domestic Committee, may be able to do something for a section of country hitherto almost entirely neglected by our Church, and needing as much as any other her ministrations, promising at the same time abundant fruits in return for labor and means expended.

WHAT WILL THE BOARD OF MISSIONS DO?

WE can no more answer this question than we could that relating to the General Convention, propounded in the September number of *THE SPIRIT OF MISSIONS*. The Board of Missions has a very large and important membership, embracing all our Bishops and nearly four hundred others, Clergymen and Laymen, selected from all the Dioceses and selected on account of their known or supposed interest in the general Mission work of the Church. This year, the sessions of the Board will extend through three weeks, thus giving ample time for a large amount of such practical work as the General Convention has intrusted to it. Legislation not being one of its functions, such modifications as may seem to be demanded, of the organic laws under which our Missionary operations are conducted, can only be secured by application to the General Convention.

As matters now stand, there is considerable lack of clearness in the public mind as to what constitutes the exact difference between Missionary Bishops and Diocesan Bishops. We have heard it stated as being little else than the manner in which their salaries and travelling expenses are paid, and the certainty or uncertainty relating thereto—those of the former being pledged and secured by the general Church, and those of the latter pledged, if not always secured, by the Dioceses. This, however, does not cover the whole ground. A Missionary Bishop is eligible to a vacant Diocese, while a Diocesan Bishop is not, and in this the advantage of the former over the latter is regarded by some as very great. In all else that touches the essential features or elements of the case, the Bishop of Maine and the Missionary Bishop of Oregon and Washington Territory are supposed to be alike; and yet one is by title, and by certain vague conceptions in the public mind, distinguished from the other.

The title of *Missionary* Bishop is given to only seven of the whole number of our chief Pastors in this land, and this can hardly be for the sole reason that they are *sent* to their work by a process differing some-

what from that by which other Bishops are invested with Jurisdiction. The *sending* is chiefly involved in the consecration or the setting apart to the high office. All Bishops are *sent* to do, in some respects, a new work, in a new capacity, and in a new sphere. The real meaning of the word *Missionary*, as belonging exclusively to the title of seven of our Bishops, is not to be brought out in this way, nor by searching in this direction. Nor can we account for their title by considering the great amount of Mission work called for within their Jurisdictions ; for in every Diocese in the country there is more of this kind of work to be done than any Bishop can do. In everything but the name, in the light of this consideration, Bishop Whipple or Bishop Vail seems to be just as much a Missionary Bishop as Bishop Clarkson or Bishop Tuttle ; and yet the title of *Missionary* Bishop is not empty of meaning, is not simply conventional ; it carries an idea—a vital and grand idea which, when it becomes the spring and rule of thought and action, makes men, in spirit, purpose and power, near akin to the first Apostles, sending them out over the land as Chief Evangelists, almost regardless of personal, domestic and social considerations, to seek for souls and win them to CHRIST.

It is not our business to say that a Missionary Bishop should not under any circumstances, become the Rector of a parish, and yet such a localizing of himself and his gifts would seem to be in direct contravention of the central and distinguishing idea of his office. Official localization in any sense, or for any purpose, if it should leave the form of this title undisturbed, would empty it of its best significance.

We write thus, not in the spirit of unfriendly criticism regarding the past or present methods of Episcopal work in our Missionary Jurisdictions. We know the Bishops in whose charge they are ; we believe in them ; we honor them ; we love them ; but we cannot suppress the thought that, as organized parishes are multiplied and stations are established at the most convenient and promising points, weakness and danger may come to the Missionary idea. The general Church may not feel bound to concern itself particularly with Diocesan methods and work. These are not within the range of its care and responsibility ; but as much cannot be said of the Missionary Jurisdictions. Their support is derived from it, and it must see that no narrowing, no distraction, no feebleness come to the Missionary thought.

As then, a call for a large increase of the number of our Domestic Missionary Bishops has gone forth and is likely to be responded to, it

would seem the obvious duty of the Board of Missions to ask the General Convention so to modify its Canon relating to the matter of which we speak, as to dispel from the Church mind all indistinctness and obscurity regarding the difference, whatever it may be, between our Missionary and our Diocesan Episcopate, and to ensure, as far as legislation may be depended upon in a business like this, the realization of the Missionary idea in the fulness of its significance and possible application.

The written law relating to this subject is extremely limited in its provisions. Indeed, the Canon under which Domestic Missionary Bishops are elected and consecrated contains no reference whatsoever to the Missionary thought or work, except in the word "Missionary" which is a part of their title. It says that they "shall exercise Episcopal functions" in such portions of the country as they may be assigned to, "in conformity with the Constitution and Canons of the Church, and under such regulations and instructions, not inconsistent therewith, as the House of Bishops may prescribe;" all which would seem to be a rather meagre setting forth of the office and work of certain Bishops, distinguished by title from all others, and receiving more than all others the special sympathy and aid of the general Church; and notably so, in the absence of all "regulations and instructions," none having as yet so far as we know, been "prescribed."

In Dioceses, Bishops have Standing Committees, demanded by law, to advise with them in cases of doubt and difficulty; and Missionary Committees also, to aid them in the organization and execution of work, in the disbursement of money, and in other ways; but in Missionary Jurisdictions, all this is left to the will and discretion of the Bishops; the Canon only saying that they *may* annually appoint two Presbyters, and two Laymen to perform the duties of a Standing Committee in their respective fields.

We sincerely hope that this subject will receive from the Board of Missions and the General Convention that sober consideration and wise treatment which its manifest and increasing importance demands.

The subject has a broader reach, and touches almost every point where Mission work is in progress by the aid and under the supervision of the Board of Missions. In point of fact, and to call things by their right names, this Board has hitherto been more of a Parochial Aid than a Missionary Society. Its benefactions, in a great majority of cases, have been

and are bestowed upon Rectors rather than upon those who are Missionaries in the simple and full significance of the term. It is true that these Rectors have done and are doing more or less real Mission work at points in the neighborhood of their parishes. And it is also true that many of the parishes in question cannot be sustained without external aid. This aid, when they are within Diocesan limits, should, we think, be supplied by the Dioceses, thus leaving the offerings of the general Church to be expended in furtherance of work purely Missionary in its nature. Departure from this method leaves many parishes, it is believed, much longer upon the list of the Board than absolute need requires, and much longer than they would remain in a dependent condition, were the aid they receive derived from Diocesan sources. Diocesan authorities can watch the whole business, while the Board of Missions and the Domestic Committee are far away, and cannot have the matter closely in hand. More than this, self-help in Dioceses and parishes as well as in individuals, by some sternly counteracting law, is not likely to be vigorously developed as long as other help can be had for the asking.

The organization of parishes in our Missionary Jurisdictions earlier than they can be self-supporting is even of more doubtful utility. Rectorship implies a contract between two parties, and the contract binds one party to a certain amount of service in the interest of the other. Give the Rector a Missionary appointment under the Board of Missions, and there comes in a contract between three parties, two of them providing for the support of the third, and having some right to direct his action. The Bishop has his place and his authority; and so the real Missionary thought, with which only or chiefly the Board of Missions is concerned, will be likely, sooner or later, to come to grief, even the grief of emptiness.

We are aware that to the Domestic Committee, during the recess of the Board, is given large discretion and authority relating to the conduct of our Mission work; but such changes in administration as are manifestly demanded, can only be made by the General Convention.

And here again, we express the earnest hope that the Board of Missions will consider this whole subject of sufficiently vital importance to be presented in strong terms to that body, at an early day after the opening of its sessions. The time is opportune. The interests in question are very great, reaching on into the near and distant future. The responsibility is of God's imposing, and is grave to the last degree.

ACKNOWLEDGMENTS.

 **N. B.—In remitting to the Treasurer, always mention the DIOCESE, as well as the PARISH, from which the Contribution has been forwarded.**

All Money Orders should be drawn on Station D.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from August 1st to September 1st, 1874, inclusive.

ALABAMA.

Florence—Trinity, M. C.	18 82	
Mobile—St. John's, M. C.	16 00	34 82
Cohoes—St. John's	14 75	
Cooperstown—Christ, M. C.	21 95	
Delhi—St. John's	280 05	
Lansingburgh—Trinity, quarterly payment of stipend	12 50	
Schuylerville—St. Stephen's, M. C.	13 50	342 75

ALBANY.

Cohoes—St. John's	14 75	
Cooperstown—Christ, M. C.	21 95	
Delhi—St. John's	280 05	
Lansingburgh—Trinity, quarterly payment of stipend	12 50	
Schuylerville—St. Stephen's, M. C.	13 50	342 75

CENTRAL NEW YORK.

Baldwinsville—Grace, M. C.	7 55	
Oswego—Evangelist, M. C.	3 70	
Syracuse—St. Paul's, M. C.	5 70	16 95

CENTRAL PENNSYLVANIA.

Harrisburgh—W. D. C., for Nas- shotah	5 00	
Lebanon—St. Luke's, M. C.	9 29	
Mahanoy City—Faith, M. C.	12 82	
Mansfield—St. James'	11 50	
Pottsville—Mt. Carbon Branch S. S., M. C.	5 08	

Wellsboro—St. Paul's, M. C.	34 16	
White Haven—St. Paul's	6 80	84 65

CONNECTICUT.

Fair Haven—St. James', M. C.	20 50	
Hamden—J. M., for Bp. Green, \$5; for Bp. Paddock, \$5	10 00	
Hartford—Trinity, a member	100 00	

One half dividend on bank stock (seventeen shares)	34 00	
One half net proceeds on rent of houses	43 15	

New Haven—Christ, M. C.	8 00	
New Milford—St. John's, of which from C. E. B., \$200; from M. C., \$36.24; for Bp. Green's Training school, \$7; from a mem- ber, \$100	421 00	

Norwich—Trinity, M. C.	20 00	
Mrs. M. W., for Bp. Hare.	50 00	

Stamford—St. John's Woman's Missionary Society, quar- terly payment of stipend	75 00	
St. John's, quarterly pay- ment of stipend	25 00	806 65

DELAWARE.

Laurel—St. Philip's, for Bp. Whip- ple	2 62	
Wilmington—Trinity, M. C.	3 00	5 62

EASTON.

Cambridge—Gt. Choptank Parish, M. C.	16 23	
Chestertown—Chester Parish, M. C.	4 35	

Salisbury—St. Peter's, M. C.	4 10	24 68
ILLINOIS.		

Albion—St. John's, M. C.	2 00	
Jacksonville—Trinity, a member	100 00	

Naperville—St. John's, M. C.	6 00	
Wyoming—St. Luke's, M. C.	2 74	110 74

INDIANA.

Evansville—St. Paul's, M. C.	9 56	
La Fayette—Grace, M. C.	13 00	22 56

KENTUCKY.

Lexington—Christ	121 35	
Newport—St. Paul's	45 00	166 85

LOUISIANA.

Alexandria—St. James' S. S., M. C.	6 25	
St. James' Mission S. S., M. C.	4 80	11 05

LONG ISLAND.

Astoria—Redeemer, M. C.	5 00	
Brooklyn Heights—Grace, for Scandinavian Missions	20 00	
Brooklyn—St. James' Benevolent Society, quarterly pay- ment of stipend	100 00	
St. Peter's add'l, cf which for Rev. W. W. Patrick, \$19.78	25 08	
(E. D.)—St. Mark's, M. C.	3 35	
Islip—St. John's S. S., for Bp. Tut- tle	12 20	165 63

MAINE.

Fort Fairfield—St. Paul's, M. C.	3 04	
St. Paul's Mission	1 10	
Portland—St. Luke's Cathedral, M. C.	15 54	19 68

MARYLAND.

Annapolis—St. Anne's	50 00	
Baltimore Co.—Emmanuel	10 00	
St. James'	30 00	
M. C.	56 59	
Bel Air—Emmanuel	2 00	
Elk Ridge—Grace	36 00	
Ellicott City—St. John's, of which from M. C., \$6.78	42 70	
Port Tobacco—M. C.	40 00	
Prince Georges Co.—Holy Trinity	7 84	
St. George's Chapel	1 24	
St. Paul's Parish, St. Mary's, M. C.	5 00	281 37

MASSACHUSETTS.

Boston Highlands—St. James', M. E. C., of which for Bp. Green, \$5	15 00	
Cambridge—Christ, M. C.	4 00	
St. James', M. C.	7 00	
Hyde Park—Christ, M. C.	12 56	
Longwood—M. R. P., for Bp. Spaulding	10 00	
Newburyport—M. C.	28 20	
Quincy—A friend, for Bp. Spauld- ing	15 00	
Springfield—Christ, M. C.	34 68	
Taunton—St. Thomas', M. C.	8 00	134 44

MICHIGAN.

Alpena—Trinity S. S., M. C.	10 58	
Ann Arbor—St. Andrew's S. S.	2 64	
Kalamazoo—St. Luke's, M. C.	29 27	

Marquette—From the Busy Bee Missionary Society of St. Paul's Ch., for Bp. Clark- son	70 00	
Saugatuck—All Saints' S. S.	6 00	118 49

MINNESOTA.

St. Cloud—St. John's, M. C.	3 94	
St. Paul—Good Shepherd, M. C.	7 37	11 31

MISSISSIPPI.

Terry—Good Shepherd, M. C.	25 75	25 75
MISSOURI.		

St. Louis—Christ, M. C.	7 00	7 00
Haddonfield—Grace	9 00	

Morristown—St. Peter's, of which for Texas Missionary \$20; from M. C., 45.56..	65 56	
Redeemer S. S., of which for Bp. Tuttle, \$40.....	70 00	
Mt. Holly—St. Andrew's, M. C....	5 00	

Newark—Trinity, a member.....	50 00	
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VIRGINIA.			
<i>Culpeper Co.</i> —St. Mark's Parish, Emmanuel, M. C.	12	38	
<i>Norfolk</i> —Christ, M. C.	13	40	
St. Paul's S. S.	1	67	
<i>Northampton</i> —Eastville, M. C.	2	60	30 05
WESTERN NEW YORK.			
<i>Albion</i> —Christ	9	10	
<i>Avon</i> —Zion, for the Jews	2	00	
<i>Batavia</i> —St. James', M. C.	8	37	
S. E. T.	20	00	
<i>Buffalo</i> —Grace	48	00	
St. James' S. S.	2	00	
Trinity, for Bp. Whipple.	118	37	
<i>Canaseraga</i> —Trinity	1	80	
<i>Catharine</i> —St. John's	8	20	
<i>Clifton</i> —St. John's	3	50	
<i>Clyde</i> —St. John's	4	50	
<i>Cuba</i> —Christ	8	25	
<i>Elmira</i> —Zion	10	00	
<i>Geneva</i> —St. Peter's, of which for the Jews, \$6.30; for Bp. Spaulding, \$5; midnight Mission, \$3.	14	30	
Trinity, for the Jews	32	35	
<i>Havana</i> —St. Paul's	5	00	
<i>Hornellsville</i> —Christ	5	00	
<i>Lockport</i> —Christ, Grace, of which for Bp. Whipple, \$33; for the Jews, \$8.80; Home of Rest for Consumptives, \$5.	2	66	
<i>Niagara Falls</i> —St. Peter's	34	27	
<i>Perry</i> —Apostles	75		
<i>Pitsford</i> —Christ	8	61	
<i>Rochester</i> —Good Shepherd	12	00	
St. Clements, for the Jews	9	00	
St. Paul's, for Bp. Tuttle.	21	10	
<i>Suspension Bridge</i> —Epiphany, of which for St. Luke's Hospital, \$5.	16	53	
<i>Watkins</i> —St. James'	4	00	
<i>Westfield</i> —St. Peter's	3	00	
<i>Miscellaneous</i> —H. O. Fairchild, for Bp. Tuttle	5	20	476 46
WISCONSIN.			
<i>Madison</i> —E. R.	95		
<i>Milwaukee</i> —St. James', M. C.	7	72	8 67
MISCELLANEOUS.			
Cash for Rev. E. C. Cowan	1	00	
Bertie's Mite Chest	10	30	
For Michigan Missionary house.	25	00	36 30
YOUNG CHRISTIAN SOLDIER.			
Receipts for the month	369	42	369 42
MITE CHEST.			
Receipts for the month not cred- ited to parishes.	191	38	191 38
Received for General Purposes.	\$4,126	13	
“ “ Special Purposes.	886	55	
Receipts for the Month.	5,012	68	
Amount previously acknowledged.	124,772	05	
Total Receipts since Oct. 1, 1873.	\$129,784	73	

RECAPITULATION OF SPECIAL RECEIPTS.

Bp. Clarkson.	\$70	00	Rev. W. W. Patrick.	39	78
Bp. Green.	17	00	For House of Rest for Consump- tives.	5	00
Bp. Hare.	50	00	For the Jews.	58	45
Bp. Paddock.	5	00	For Midnight Mission.	3	00
Bp. Spaulding.	30	00	For Michigan Missionary House.	25	00
Bp. Tuttle.	78	50	For Nashotah.	5	00
Bp. Vale.	64	83	For St. Luke's Hospital.	5	00
Bp. Whipple.	158	99	For Scandinavian Mission.	20	00
Rev. E. C. Cowan.	1	00			
Rev. C. R. Bonnell.	100	00			
Rev. M. Hoyt, D. D.	150	00			

Bishop Pierce acknowledges the receipt of the following specials for Work in Arkansas: St. Paul's Church, Springfield, Ill., \$100; St. Paul's, Rahway, N. J., \$20.43; Holy Comforter, Rahway, N. J., \$32.40; House of Prayer, Newark, N. J., \$28.82. Total, \$181.65.

INDIAN COMMISSION.

Missionaries and Teachers in the Indian Field.

NIOBRARA MISSION.

The Rt. Rev. WILLIAM HOBART HARE, D.D., Missionary Bishop, residing at Yankton Agency, Dakota.

Standing Committee—Revs. S. D. Hinman, J. W. Cook; Messrs. T. S. Clarkson, A. Pepe (Native).

SANTEE MISSION—P. O. address, Santee Agency, Nebraska.

Rev. Samuel D. Hinman, Presbyter in charge.

Church of Our Merciful Saviour.

Rev. Samuel D. Hinman.

John B. Wapaha (Native), Catechist.

Sam'l. Manikiya, " "

Samuel Stone, " "

Duncan Graham, " "

Mrs. S. D. Hinman.

Emily J. West.

St. Mary's School.

Clara M. Kerbach, House Mother.

Sister Mary Graves, Teacher.

Bazille River Chapel.

Rev. Dan'l. W. Hemans (Native), Presbyter.

Wapashaw Chapel.

Tho's. Nomah'di (Native), Catechist.

YANKTON MISSION—P. O. Address, Yankton Agency, Dakota.

Rev. Joseph W. Cook, Presbyter in charge.

Church of the Holy Fellowship.

Rev. Joseph W. Cook.

David Tatlyopa (Native), Catechist.

Edward Ookiye, "

St. Paul's School. (Boys.)

The Bishop, Principal.

Rev. H. St. G. Young, Head Master.

Rev. Luke C. Walker (Native Deacon), Teacher.

Walter S. Hall, Teacher.

Mrs. M. E. Duigan, House Mother.

Amelia Ives, Assistant.

Emmanuel Hall. (Girls.)

S. M. Robbins, House Mother.

S. Fannie Campbell, Assistant.

Anna M. Baker, Teacher.

White Swan.

Rev. Wm. J. Cleveland, Presbyter.

Mrs. W. J. Cleveland.

Matthew Leeds (Native), Catechist.

Chouteau Creek.

Louisa R. Buchanan.

Baptiste Defon (Native), Catechist.

Botin's.

Salos P. Walker (Native), Catechist.

YANKTONNAIS MISSION—P. O. address, Crow Creek Agency, Dakota.

Rev. H. Burt, Deacon.

Upper Camp.

Sister Anna Prichard.

Girls' School.

Sister Olive M. Roberts.

Sister Sophie C. Pendleton.

Lower Camp.

Edward Ashley, Teacher.

George Quinn (Native), Catechist.

LOWER BRULE MISSION—P. O. address, Crow Creek Agency, Dakota.

CHEYENNE AGENCY MISSION—P. O. address, Cheyenne Agency, Dakota.

Rev. Henry Swift, Deacon.

Boys' School.

Mary J. Leigh.

Miss M. A. Hays.

WISCONSIN MISSION.

Under the charge of Bishop HARE.

Oneida Agency—P. O. address, Oneida, Brown Co., Wis.

Rev. E. A. Goodnough, Presbyter.

MINNESOTA MISSION.

Under Bishop WHIPPLE.

White Earth Reservation—

Rev. J. J. Enmegahbowh (Native), Presbyter.

Rev. J. A. Gilfillan, Presbyter.

Samuel Madison (Native), Catechist.

Charles Wright, " "

Gaas Johnson, " "

Mrs. M. L. Selby, in charge of Hospital.

Mrs. Laura Crafton, " "

At Mendota—

George St. Clair (Native), Catechist.

Form of a Bequest to the Indian Commission.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States ----- for the use of the Indian Commission of said Society.

THE INDIAN MAP.

WE take special pleasure in presenting to our readers the Map which accompanies this number of THE SPIRIT OF MISSIONS. The time spent since the preparation of it began, has seemed long, and many delays and hindrances have occurred during the prosecution of the work. Perhaps it is on this account that, as we look now upon the gratifying result of time and labor, we feel that in this instance the familiar adage is again verified, *Patient waiting no loss*. The end attained compensates for the long delay and the many disappointments.

The Map, in its present form and completeness, is almost entirely due to the care and labors of the former Secretary of the Indian Commission, Col. E. C. Kemble, by whom it was originally undertaken.

For several important purposes intended to be secured by such a presentation of the Indian Field, this Map seems admirably adapted. To illustrate by one and that a simple instance : how many of our friends had any (we will not say *clear*) idea of the number and extent of our Indian Reservations? A glance at the Map shows them as they lie sprinkled all over that large section of country which we vaguely call the *Far West*.

The reference to this feature of the Map—the Indian Reservations, that is, portions of land *reserved* by the Government for the exclusive use of Indian Tribes—is suggestive of reflections not very agreeable to any conscientious American Citizen. These patches of country represent the portions of this broad land, now assigned to a Race once its sole possessors. The onward march of the Whites has gradually depopulated and driven back this Race, until now their nominal possessions are shown by the Reservations scattered over the Map before us. And even these, though secured to them by solemn treaties and the plighted honor of a Christian nation, are not certain—if we may judge from the sad records of the past—to remain their “sure possession.”

We have no wish, however, to indulge in, or even to suggest, any thing that may seem to be an approach towards sentimental repining over the wrongs done to the Red man. We trust we take due pride in the contemplation of that wondrous advance on this continent of what is called civilization, however much we may lament over, and be anxious about, some of the steps that have marked its progress. Our plain duty, as Christians, is not with the past of Indian history, except so far as we

may gain experience from the sad and humiliating record to guide us in our present and future treatment of the Race. Our duty, as disciples of the SAVIOUR of *the world*, points us to the large numbers left among us, the remnants of once brave and powerful Tribes. Here at our very doors, and ready for our ministration of the Gospel of peace, are thousands of men, women and children, to whom should be imparted, as their conscious and sweet possession, those blessings for which the Church leads us to give thanks on every occasion of Public Worship—"the inestimable love of God in the redemption of the world by our LORD JESUS CHRIST ; the means of grace, and the hope of glory."

The information furnished in connection with this Map will, we cannot but believe, prove to very many persons a source of great interest. Special care has been taken in the collation of facts concerning the Indians themselves, and all available means have been used to secure *data* respecting the Christian work going on among them. This material has been arranged in such a form as will enable our readers readily to grasp the important features of this interesting subject. A summary of our own Church Missions and Missionary appliances in the Indian Field will be found in the printed matter that fills the right hand corner at the bottom of the Map. We commend this summary to the special attention of all friends of Indian Missions, to all friends of Christian Missions, as a striking illustration of the Divine blessing upon a work of faith and prayer, wrought in behalf of our own home heathen.

As many of our friends are aware, the portions of this field which are in charge of the Indian Commission of our Church, lie in Wisconsin, Minnesota, Nebraska, Dakota and Wyoming Territories. For the sake of such as may not be familiar with the location of our Indian Missions, a few words of explanation are offered.

The Oneida Mission, Wisconsin, will be found on the Map near Green Bay, west of Lake Michigan. The White Earth Mission, Minnesota, is clearly indicated in the square lying north-west of the letter E in the name of the State. The Santee Mission, Nebraska, is seen near where the Missouri River passes from that State into Dakota Territory. The Missionary Jurisdiction of Niobrara comprises all that portion of Dakota Territory included within the large Reservation for the Sioux, or Dakota Indians. The Shoshone Agency will be found in Wyoming Territory, indicated by the words *Eastern Bannocks*.

One additional thought before we close our reference to the very sug-

gestive subject which this Map presents, or should present, to Christian minds and hearts. For the sake of distinctness, these Indian Reservations are printed in black. The hue is typical of the spiritual condition, for the most part, of the thousands of men, women and children, gathered within the limits indicated. And yet, these people are portions of a humanity that has been redeemed by the precious Blood of CHRIST, and so, as sharers with a universal brotherhood in sin and suffering, they are susceptible of being made members of that Brotherhood which has the ELDER BROTHER as its Head. And hundreds of them have already been led out of darkness into Light, and, by humble Christian lives, are adorning the doctrine of God their SAVIOUR. Hundreds of others are literally waiting to hear what the GREAT SPIRIT shall say to them through the mouth and ministry of His Messengers. Shall their waiting prove only a vain expectation ?

BISHOP HARE'S SCHOOL CIRCULAR.

NUMBER Two.

CAMPING OUT ON THE

UPPER WATERS OF THE NIOBRARA, August 7, 1874.

To the Children of the Church, and other Benefactors of Boarding Schools in the Missionary Jurisdiction of Niobrara.

MY DEAR FRIENDS : I am on my way back from a visit to the wild Indians, who live in the extreme South-western corner of Dakota, under the two notorious chiefs, Red Cloud and Spotted Tail. I came on the Union Pacific Railroad as far as Cheyenne. There our party was met by the wagon of the Agent who has charge of Spotted Tail's Indians. Four days' journey across the open country brought us to the Red Cloud Agency ; one day more to the Spotted Tail Agency. I am now two days on my journey back alone. The driver is busy picketing his mules. Two young Indians, whom one of the chiefs, named Blue Horse, has sent with me as an escort, because he says there are a good many bands of hostile Indians roaming about, are stretched out upon the ground, resting themselves after a long day's ride of ten hours. The sun has just gone down beyond the western horizon. I am sitting upon my roll of shawls. There is not a human being, within forty-five miles, besides our little party, except, perhaps, some roving Indians. There is not a sound, except the cry of half a dozen prairie wolves, half a mile off on the hills on

this side of the river, which are answering the cries of a pack howling on the hills on the other side. The twilight is fast creeping on. It is a time to think, and thinking, my thoughts turn to you, and it occurs to me that soon many of you will be back in your Sunday-schools again after your Summer recess, and will wish to hear of the Schools among the Indians which you are helping to support.*

You will be glad to know that there are now *five* boarding-schools in operation. Among the wilder Indians, however, these schools are very small, partly because it is not easy to get the children, and partly because our buildings are small and there is not room for very many. Here is a list of the schools. I name the school among the wildest Indians first, that among the next wildest Indians second, and so on.

BOYS' SCHOOL, CHEYENNE AGENCY, DAKOTA.

BOYS' AND GIRLS' SCHOOL, CROW CREEK AGENCY, DAKOTA.

EMMANUEL HALL, YANKTON AGENCY, DAKOTA.

ST. PAUL'S SCHOOL,† YANKTON AGENCY, DAKOTA.

ST. MARY'S SCHOOL, SANTEE AGENCY, NEBRASKA.

The names of some of the Indian boys and girls in our schools are very curious. Perhaps you would like to see for yourselves how they look in print. Here are a few, with the translation of their meaning into English. Do you think you could pronounce these Indian names?

Helen Snow, or Wicincanna tankaka, or Big little girl,
 Mary Wanmdixun, or Eagle feather,
 Louise Okisemaza, or Half iron,
 Sarah Huntka, or Large water-fowl,
 Jenny Wakanhdji waxtewin, or Good thunder.
 George Maynard, Zitkana Zina, or Yellow Bird,
 Mathew Arnold, Ho Yaktan, or Crooked Horn,
 David Redowl, Hihanxa, or Red Owl,
 Simon Mazakute, Mazakute, or Iron Shooter.

As to the girls in our schools, that which one of the ladies wrote last April regarding the scholars of one of the schools is, I think, true of them all, though, if that lady were writing to-day, she would have to report that, while none of the girls ran away during the first month, several have run

* We greatly regret that the space at our command will not enable us to give in this number the long list of Scholarships in the Indian Schools. The list will form part of a Pamphlet, soon to be issued, which will contain this Letter of Bishop Hare, copies of which will be sent to the Sunday-schools and individuals practically interested in this feature of Mission work among the Indians.

† St. Paul's School, Yankton Agency, is the Training School for the Jurisdiction.

away since then and their places have been filled by others. She wrote : "The youngest is nine, the eldest fifteen ; and a happier, more contented set of girls it would be difficult to find. I have not seen or heard a cross look or word from any one of them to the other since they came. They are merry as larks, cheerful and patient over their work, though at first they grumbled a little ; but after one or two plain talks they came to terms, and now never think of complaining at anything they are told to do. All the work of the house is done by them, except the washing and ironing (which they are gradually learning) and the cooking. Their deportment at the table is remarkable, and we have really taught them very little ; their own powers of observation and innate sense of propriety have been their teachers."

I began my letter, my dear helpers, while camping out on the Niobrara. I am finishing it at St. Paul's School. I have given you some insight into our Girls' School. Before I close I wish to tell you of an incident in our experience with our boys.

The first night the boys were with me at St. Paul's School, and before the Rev. Mr. Young, who is now Head Master, had come and relieved me of the details of school-work, I went with them to their dormitory at bed-time, and said to them that they ought every night and morning to say their prayers, and told them that, as they had not each his own private room in which to say them, I would come to their dormitory each night and morning, and we would all kneel down together in silence for a few minutes and each could say his own private prayer. They all answered "How!" which is the Indian's way of assenting to anything you say. The habit was established by my going to the dormitory and kneeling with them two or three times, and Mr. Hall, who is my valuable helper in all matters pertaining to the school and is in charge of the dormitory, reports that the minutes of prayer are well observed. Being curious to know what was the subject of their prayer, I asked them one night what they prayed. No one answered ; but one of them afterwards went to Mr. Hall and told him that he did not like to tell the Bishop what he prayed, but it was this, and he should like to know whether it was right. Mr. Hall took his prayer down and repeated it to me. It was as follows :

O EVERLASTING FATHER, GREAT SPIRIT, THOU DWELLEST IN HEAVEN.
THOU HAST BROUGHT US SAFELY AGAIN TO THE CLOSE OF THIS DAY, THERE-

FORE WE TRULY GIVE THEE HEARTY THANKS. WE DO NOT KNOW WELL WHAT MAY BEFALL US, BUT THOU KNOWEST ALL THINGS, THEREFORE WE WANT YOU TO WATCH OVER US, AND WE HUMBLY CRY TO THEE. O FATHER, GREAT SPIRIT, GIVE US GOOD DREAMS, AND DO NOT LEAD US INTO ANYTHING THAT IS FRIGHTFUL OR WHEREBY WE MAY BE LOST, OR INTO BAD SICKNESS, BUT GIVE US SWEET SLEEP. O GOD, BLESS ALL THESE THY CHILDREN, AND BLESS ALL THAT ARE SICK, OR LAME, OR IN TROUBLE, AND TO ALL WALKING IN DARKNESS GIVE THE ROAD OF TRUTH AND RIGHTEOUSNESS. O FATHER, GREAT SPIRIT, FOR THE NAME OF THY SON JESUS CHRIST, WE ASK ALL THESE THINGS. AMEN.

I found it hard to believe that such a prayer could have been composed by a boy of nineteen years, who but a year or two ago was a wild boy decked off in blanket and paint. A part of the secret of its excellence was revealed when I learned from Mr. Hall that one acquainted with the Dakota tongue can trace a strong resemblance in many of its phrases to the language of the Prayer Book as it appears in its Dakota dress. For instance, "Thou hast brought us safely again to the close of this day" is based upon the words, "Who hast safely brought us to the beginning of this day." "Do not lead us into anything that is frightful" is based upon, "that we fall into no sin, neither run into any kind of danger."

Still more of the secret was revealed when I learned from the Rev. Mr. Hinman that wherever our Missions go, this prayer goes with them, and that there are very few Dakotas, who have mingled much with the Christian Dakotas, who do not know it.

When I remember that the wild Dakotas are in the habit of kneeling down before any big stone on the prairie and praying to it, offering it their pipe as if it were alive and could smoke, and saying, "Here, Great Father, you take a smoke first; I have a favor to ask of you. I am going to war. Give me a good many scalps"—it seems to me that we shall have done a good work if our schools do nothing more than spread among the people my Dakota boy's prayer, in the name of JESUS, to the living God.

Perhaps there are some who do not support Scholarships in our schools who are ready to help us in other things; I will therefore mention some of our wants. Bleached double muslin sheets for the teachers' beds; unbleached for the scholars' beds; handkerchiefs for boys and girls; suspenders; cravats and ties; summer and winter stockings for boys and girls; half-worn outer clothing for boys from 10 to 20 years old (pretty good and strong, for our boys not only work hard, but run, jump, wrestle, tumble, etc.).

Any of these things, in *small quantities*, from any place within a few hundred miles of New York, may be sent to the Rev. R. C. Rogers, Secretary of the Indian Commission, 30 Bible House, New York. From places distant from New York, and in all cases in which the articles are in suffi-

cient quantity to make a box, they should be sent direct by *freight*, not by express, to Niobrara Store Room, Yankton Agency, Dakota.

With much gratitude for all that you have done for our school-work,

Very truly, your fellow-worker,

WILLIAM H. HARE,

Missionary Bishop of Niobrara.

ACKNOWLEDGMENTS.

The Treasurer of the Indian Commission acknowledges the receipt of the following sums for the month of August, 1874.

		ALBANY.		MASSACHUSETTS.			
Catskill	—Part of proceeds of Children's fair, Prospect Park House, for Bp. Hare.	50 00		A Friend	500 00		
Cohoes	—St. John's, in part.	50 00		Medford	Grace Ch., through Dakota League, for education of Santee boy at Faribault.	17 85	517 85
Fort Edward	—St. James' S. S., for education of Chs. Cook.	22 72	122 72	Ann Arbor	St. Andrew's, S. S.	4 46	
				Marquette	Busy Bee Association, St. Paul's Ch.	70 00	74 46
CENTRAL NEW YORK.					NEBRASKA.		
Utica	—Grace Ch.	48 22	48 22	Omaha	Trinity.	25	25
CENTRAL PENNSYLVANIA.					NEW JERSEY.		
Carlisle	—St. John's.	11 82	11 82	Princeton	R. N. G., towards Bp. Hare's Missionary Team	100 00	100 00
CONNECTICUT.					NEW YORK.		
Mrs. E. M. C.	—for Edward S. Clark Scholarship, In memoriam, St. Paul's school.	60 00		Goshen	St. James'	84 09	
Bethel	—St. Thomas'	16 70		New York	—St. Paul's Chapel.	27 00	
Branford	—H. E. C.	1 25			E. K. Haight, for Bp. Hare	3 50	
Danbury	—St. James'	20 00			Mrs. Peet	20 00	
East Haddam	—St. Stephen's, a communicant.	10 00			Mrs. A. M. M., for White Earth Candidates.	75 00	
East Plymouth	—St. Matthew's.	5 00		Riverdale	—christ Ch.	154 00	363 59
Harrison	—Christ Ch.	3 30			NORTH CAROLINA.		
New Milford	—St. John's, a member.	50 00		High Shoals	—St. John's.	2 40	2 40
Northfield	—Trinity, S. S.	2 00			PENNSYLVANIA.		
Northford	—St. Andrew's, 1 and 2	3 00		Germantown	—St. Luke's.	71 32	
Westport	—Christ Ch.	35 00	206 25		Through Indian's Hope,		
DELAWARE.					Mrs. A. J. Rumney, for Prunette Scholarship, Emmanuel Hall, \$30; towards enlargement of Santee School Building, \$10.	40 00	
Daymont	—Ascension, Mrs. C., for Bishop Hare.	10 00		Philadelphia	—Ch. Advent, add'l, \$5; semi-annual, for Bp. Whipple and Bp. Hare Scholarships in Santee school (of which from Men's Bible Class, \$30), \$60.	65 00	
Wilmington	—Trinity, towards Bp. Lee Scholarship in St. Paul's school, for 1875..	8 00	18 00		W. H. —Holy Trinity, Woman's Missionary Association.	50 00	226 32
ILLINOIS.					RHODE ISLAND.		
Algonquin	—L. T., for Bp. Hare.	5 00		South Portsmouth	—St. Mary's.	3 40	3 40
Chicago	—J. H. W.	1 00			VIRGINIA.		
Jacksonville	—Trinity, a member.	25 00	31 00	Portsmouth	—Trinity.	25 00	25 00
INDIANA.					WESTERN NEW YORK.		
Richmond	—Maggie V.	25	25	Albion	—P. A. F.	4 00	
IOWA.				Catharine	—St. John's.	3 78	
Marshalltown	—St. Matthew's, S. S.	1 25	1 25	Geneva	—St. Peter's (for White Earth Candidates, \$20).	22 00	
Henderson	—Miss Mary Lambert..	10 00	10 00		Trinity.	50 85	
KENTUCKY.				Havana	—St. Paul's.	2 60	
Brooklyn	—St. Peter's.	5 00		Hunt's Hollow	—St. Mark's, a member, for Bp. Hare..	1 00	84 23
	Ch. Messiah.	5 00			MISCELLANEOUS.		
	E. D. —Christ Ch., Ladies' Missionary Society, for freight.	5 00		Memorial Cross.	12 00	12 00	
Little Neck	—Zion Ch.	93 16					
Maspeth	—St. Saviour's.	228 35	336 51	Amount previously acknowledged		\$2,209 14	
MAINE.						43,786 93	
Lewiston	—Miss Anna Berthold..	1 00	1 00	Total receipts since Oct. 1, 1873,		\$45,996 07	
MARYLAND.							
Annapolis	—Girls' Missionary Club of St. Anne's Parish.	7 62					
Georgetown	—Christ Ch., Gen. A..	5 00	12 62				

SPIRIT OF MISSIONS.

FOREIGN DEPARTMENT.

OCTOBER, 1874.

WORSHIPPING AT THE TOMBS IN JAPAN.

THE Japanese have had two ways of disposing of the dead—*dosi*, or interment, and *gunso*, or burning—and persons who were about to die have generally stated which method they preferred. About a year ago, however, the Government prohibited cremation, and it is a remarkable circumstance that this progressive nation of the Far East, which is gradually casting off heathenism, should discontinue the burning of the dead just at the time when many are trying to introduce the custom among ourselves.

Only a year ago there might be seen at any time in Yedo funeral piles blazing about in the vicinity ; and even in Yokohama, which is in great part a foreign town, there is a cleft or valley, just below the site of the Mission houses on the bluff, where the burning used to be carried on ; and the Missionaries were considerably inconvenienced by the smoke, and fumes, and odors, which not unfrequently were wafted through the windows of their houses.

At the death of a Japanese, the body, after being carefully washed and the head shaved, is clothed in the best apparel, exactly as in life, except that the sash is tied, not in a bow, but strongly fastened with two knots, to indicate that it is never more to be loosed. The body is then covered with a piece of linen folded in a peculiar manner, on which the priest has inscribed some sacred character, as a sort of passport to the regions of bliss. It is then placed in the middle of the largest room in the house, food is placed before it and all the family lament. A priest then takes his place by the corpse, and recites prayers and hymns.

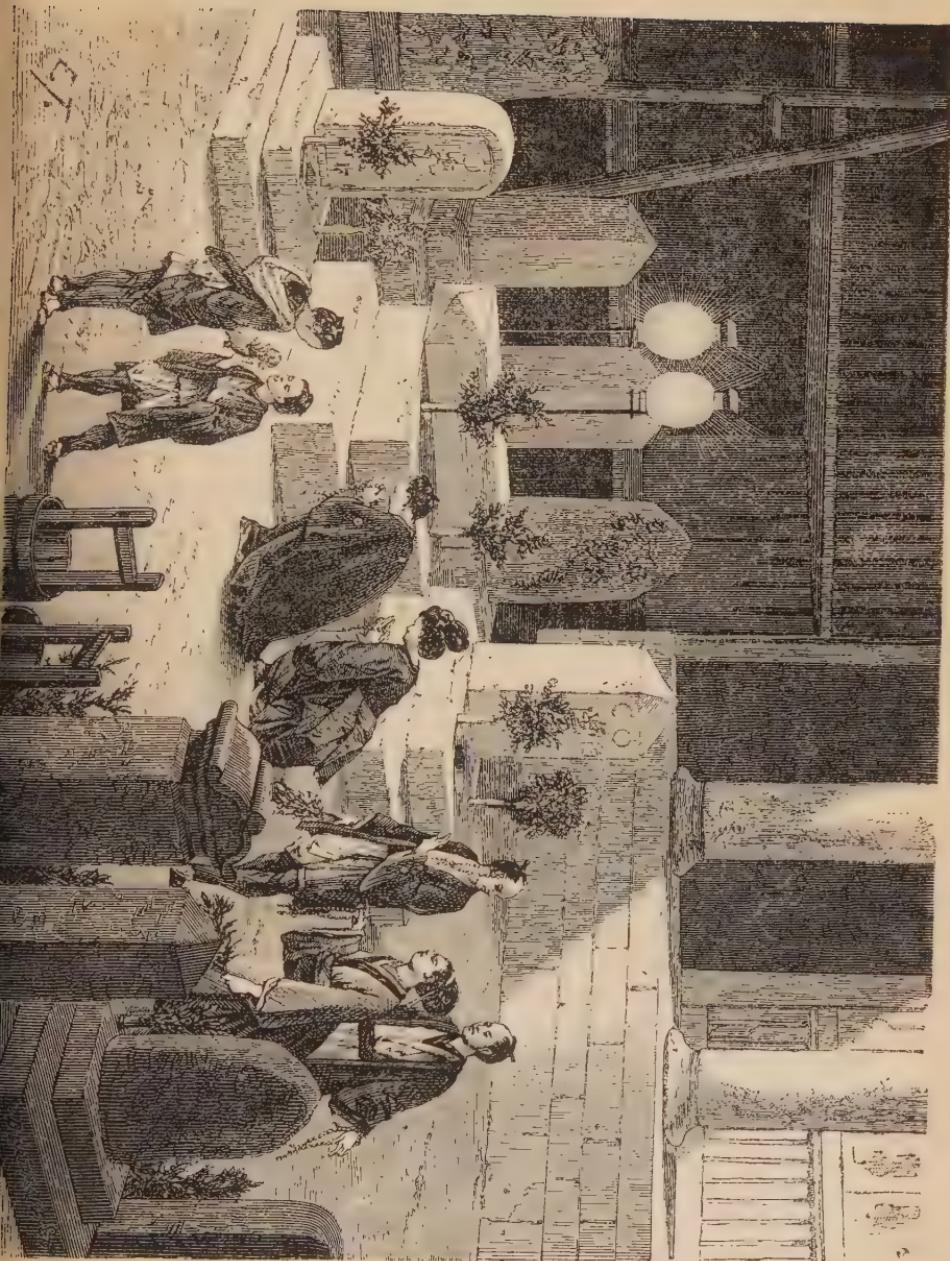
The body is placed on its knees, in the sitting posture of the country, in a tub-shaped coffin, which is then enclosed in a square box, or bier, which latter is carried in the funeral procession by four men in white garments, each man wearing a robe on which are inscribed praises of the

god to whom the deceased was most devoted. Two wooden tablets, of a peculiar shape and fashion, containing inscriptions commemorative of the deceased, the time of his decease, and the name given to him after that event, are borne in the procession. Preceding the bier are the officiating priests, followed by young priests, or novices, carrying banners or streamers on which are written the names and praises of different deities. Immediately following the bier are the members of the deceased's family and nearest relatives, dressed in coarse white garments ; succeeding them are their friends and acquaintances in their usual dress of ceremony.

The grave-yards generally adjoin the temples, and they are called *musho*, or "sleeping places," which is the exact meaning of our word cemetery. The procession enters the temple, when, after service by the priests, the bier is carried, by the relatives only, to the grave, which is shaped like a well, and lined with a strong cement to prevent water getting in. The grave being reached, the coffin is at once taken out of the bier and deposited in the grave, which is then filled with earth, and over it is placed the bier and one of the tablets, which are removed at the end of fifty days to make room for the *sisek*, or gravestone.

When the deceased preferred cremation the bier was taken to the place of burning, and while the body was consuming, the friends and relatives threw odoriferous materials into the fire and prayed ; and on the following day the ashes of the corpse were deposited in an earthen urn, and put in the grave. The funerals of the poor, however, were attended by a very small number of relatives and friends, who, in confusion and with hurried pace, endeavored to reach by sunset the gloomy valley where bodies were burned under the charge of some inferior priest from a neighboring monastery.

The deep mourning for the deceased lasts forty-nine days, if a parent ; during which time two lanterns and two candles are kept burning night and day near the tablet of the deceased which is put up in the house. Flowers, sweetmeats, fruit and tea are placed before it morning, noon, and night, and food is offered to it, served up as to a living person. The whole household, servants included, pray before it morning and evening. Each day of the forty-nine a priest attends and reads prayers for an hour, and is each time paid a fee of from fifty to sixty cents. Similar ceremonies are observed, also, for the same period before the tablet at the grave by some members of the family ; and the eldest son must go every



day of the forty-nine and say a prayer by the grave, whatever the weather may be.

On the fifteenth day the grave-stone or monument is placed in position, and these are not very dissimilar in shape to those found in Christian cemeteries ; but the inscriptions on them, how sadly different ! Here are some of them : " Multitudes fill the graves ; " " There is naught like Buddha, nothing at all ; " " Life is a smoke, or morning tide ; " " We are perfected by Buddha's name as the moss is by the dew." It is very affecting to think of the " multitudes " who " fill the graves " in Japan, and who have lived and died without the knowledge of CHRIST. May God Who in His providence has brought this country into intercourse with the nations, and made before His Church an open door, move His people to faithfulness in effort to bring the Japanese to a saving knowledge of the truth as it is in JESUS.

MEETING OF THE BOARD OF MISSIONS.

THE Thirty-ninth Annual and Thirteenth Triennial Meeting of the Board of Missions will be held in St. Ann's Church (18th Street west of 5th Avenue), in the city of New York. Sessions commence on Thursday, the 8th of October, at 5 o'clock P.M.

SAILING OF MISSIONARIES FOR CHINA AND JAPAN.

THE following persons (under appointment by the Foreign Committee) expect to embark on the 17th October inst. by steamer Colorado, from San Francisco.

Dr. A. C. BUNN, of Morris, N. Y. (Missionary physician to Wuchang, China,) wife and two children.

Miss IDA E. DERBY, of Springfield, Mass. (late of Binghamton, N. Y.), Missionary Teacher, to Shanghai, China.

MISS ELLEN G. EDDY, of South Bend, Indiana, recently appointed Missionary Teacher to Osaka, Japan.

MRS. S. R. J. HOYT, wife of the Rev. Mr. Hoyt, of Wuchang, China, embarks, with her two children, by the same steamer. The sojourn of Mrs. Hoyt in the United States for two years past has been of great service to her health.

ARRIVAL.—The REV. J. THEODORE HOLLY, D.D., Senior Missionary in Haiti, arrived in New York on the 4th of September.

CHINA.

REPORT OF BOYS' BOARDING-SCHOOL (BAIRD HALL),
UNDER REV. E. H. THOMSON.

In my last report I promised to send you some particulars of my boarding-school for boys. It had been my wish to have such a school, as making with our school for girls a complete establishment. While I was thinking of this, but not seeing my way clear how to begin, I met a member of the _____ Mission, who said to me, "I shall be obliged to close my school for boys, as I have not the means to keep it up." "But what will you do with the boys?" I asked. "Oh, I must send them back to their heathen homes," he said sorrowfully. "But," I continued, "they have been with you, some of them, for three years, and all this special labor will be in a manner lost." "Yes," he said, he was "very sorry for it, but what was to be done?" He had long waited for help, but none came. I told him that I could lend him a small sum, and with this help he might keep it on a month longer; and then if he must close it it may be I could take the boys and begin a school with them. He said, "Very well, I will wait a little longer." At the expiration of the time there had been no improvement in his Mission finances. I therefore determined to try and see what I could do. I had no house, but I could put the boys temporarily in the gallery of our city church, in the same quarters which Dr. Schereschewsky and I occupied in 1862. I applied to our good Bishop, who kindly allowed me means for my school, and thus it was, as it were, cast upon my hands.

PURCHASE OF LAND.

The next thing was to get a more suitable home for the boys. Mrs. Thomson had some funds which a kind friend had committed to her for erecting some memorial to a member of his family. I looked about for a piece of land, but for many months no suitable spot could be found. I did not want it too near, nor yet too far from our girls' school. All the land about us is either very low and damp, or else high mounds covered with graves. At last a man who owned a lot on the opposite side of the creek from our girls' school, came and said that the "*Fung-shuy*" of his family grave was bad (*i. e.*, he wanted to get the money for the land), and he would sell. After some negotiation I secured a small piece, about 2-15ths of an acre. That was not enough, but it was the wedge to open the hearts of the adjoining owners of land. The next lot on the north was owned by a man who could not sell, for all sorts of reasons. One person, knowing of my wish to buy, actually went to work and sold off an immense quantity of the earth out of a lot which he was allowed by the real owner to cultivate, and thus made a deep hole, spoiling (for building purposes) a large part of the lot. After the owner of the last mentioned piece had consulted the gods at the temples, and

months of worry and talk had passed, I obtained that piece too, and thereby added about 1-8th of an acre. Then the owners of the first piece found that the "*Fung-shuy*" (since they had gotten the money for it) was not so bad; so the family kith and kin said that the ancestral grave must not be moved. I had paid for the ground occupied by it, and had allowed a certain amount for its removal. But not wishing to use harsh measures, I said, "Well, if you will give me a piece at the back of the lot I will not move the grave." That rejoiced all hearts, and thus was added another piece, about 1-30th of an acre. With this I secured another small slip, giving me space to begin. But there were all the grave mounds, five in number. But by careful engineering I found space among them to place my house.

SCHOOL BUILDING ERECTED.

I have had built, in Chinese style, a neat house, consisting of a main building, partly two storied, and wing, containing kitchen, bath-room, wash-house, etc. On the lower floor of the main building is a neat little reception room, which is also used for recitations. Opening into it is the school-room, which has seats for twenty boys. The dining room adjoins the school-room. There is also a sort of dressing room, in which the boys make their morning toilet. Adjoining this is a store room, in which are kept the oil and rice, both of which articles are bought in large quantities. The upper story consists of a large, airy dormitory, a small room for the manager, and a clothes-room. The dormitory faces south, and from the window there is a very fine view of this vast plain. To the right is the Pagoda, to the left is the wall of the native city, while directly south is the arsenal, where the Chinese are learning to make foreign firearms, etc. In every direction over the plain we see grave mounds and fields in a high state of cultivation. The largest grave mound within the enclosure, and the only one that obtrudes itself, has been surrounded by a neat bamboo fence, and is now covered with the flowers of the brilliant Portulacca. The ground in front is sodded, and there is a flower border along the fence. A deep well has been dug, and a foreign pump put in, which saves much labor in the bringing of water. Every one who sees it says it is a little gem of a school, and I feel thankful and rejoice in its completion. I have had a light but substantial bridge thrown over the creek. A friend superintended it, and did it for me below cost. Thus, after much tribulation, worry, and some expense, my boarding-school for boys has a home, and a very nice one too, well situated in every respect to its purpose.

SCHOLARS.

I have at present only sixteen boys, one of whom is a day scholar, the son of Mrs. Thomson's excellent and efficient Bible reader. The others vary from ten to seventeen years of age, and some of them are very bright and promise well; others are dull, and must be weeded out.

This is a trying process, and often I feel misgivings lest a boy, thus sent away because he did not appear bright, might have proved one of our best scholars. Three of the boys are children of Christians. Seven others have been baptized since I began the school. Thus already has the LORD blessed us. May they continue to grow in grace and in the knowledge of our LORD and SAVIOUR JESUS CHRIST. The boys are studying the Scriptures, the Church catechisms, history, geography, the Chinese Abacus and arithmetic, the Chinese classics and writing. Each boy has his department of the work of keeping the school-house and premises in order. Two of the larger scholars act as monitors for a week at a time. We have a garden at the back of the school-house, in which the boys cultivate vegetables for themselves. The border of flowers referred to above, is also apportioned out to each, so that every boy has his own little garden to cultivate. These flower-beds are now (July) beautiful with the bright gladiolus and other flowers. Our desire is to train these young minds to a thorough knowledge of Christianity, and we pray that God will give the blessing of His spirit to change their hearts. We wish to open up to their minds a knowledge of the great world outside of their China, also to give them a fair training in some of the more practical sciences. We also desire, as they grow older, to give to each such a share in the routine of the daily management that they may all have some practical knowledge of affairs, know how to buy and sell, and how to economize if needs be. Thus they will not go out from us unfit for the battle of life. I hope to get some of the boys trained in our hospital to medical work, and some as teachers. I humbly trust that many may feel in their hearts a desire to go and preach that SAVIOUR who brought them from darkness into the light of the Gospel. I hope, if the means are allowed me, to bring up my school to the number I had in mind when I built the house, namely, twenty scholars.

Thus, day by day, the seed is sown and cultivated. May it be watered not only with our own prayers, but also with those of many of God's faithful people in our native land. We need, of course, means to carry on our work, but we do most earnestly desire the prayers of those who aid us, that God will bless us and give to us and our schools the gracious influence of His HOLY SPIRIT.

This institution is designed to be a memorial to the wife of M. Baird, Esq., of Philadelphia, whose children furnished the money for its erection, in remembrance of a beloved mother. We have, therefore, called it "Baird Hall."

EXTRACT FROM MISS FAY'S LETTER.

HONG KEW STATION, SHANGHAI, *July 7, 1874.*

REV. AND DEAR SIR: I am very sorry not to send you a proper Report for this mail, but trust you will excuse me when I say that I have

not yet recovered from a severe attack of ophthalmia, which began the very day I received your last kind letter. I dare say I used my eyes too much; the doctor tells me I must neither read, write, nor study. I can teach, as I know by heart nearly all the books we teach, and I make the pupils of my different schools come to my study in classes, and so manage to hear their lessons and keep out of the light, which, at this hot season, is an important item in curing this most painful and disagreeable and very common disease of the eyes.

Our summer vacation will begin in about ten days, during which time I intend to give my eyes entire rest. I hope they will be quite well by the time the school begins again.

LETTER FROM THE REV. S. R. J. HOYT.

WUCHANG, CHINA, *July 17, 1874.*

MY DEAR AND REV. BROTHER: I regret that there is so little in what we are able to report that will excite pleasure. If the number of actual converts is to return a verdict, then will it be "nothing accomplished." From such a verdict we should feel called upon to appeal. We trust by the grace of God, much has been done that will in His own good time be fruitful of souls won to CHRIST. It has so happened that during this year just past we have seen but the buds and the flowers. These give us hopes for a future crop; but you at the market look in vain for fruit.

But it will be borne in mind that hitherto it has hardly been possible to centre our labors anywhere. We have, until within the last few months, had no chapel for street preaching—no place where we could invite people to meet us. Our boarding-school is the only branch of our work that has been in thorough working order during the past year. That what has in it been accomplished is eminently satisfactory, is readily recognized by any who have seen the boys who are under our instruction, and marked their progress. We do feel that we have much to rejoice over in the promise this school gives for usefulness. Several of the larger pupils will be old enough in a few years to help in the work of evangelization, and we trust they will then fulfil the promise they now give of an ample reward for all the Church has done for them. The one great want of this station is "native help"—men who can go to the homes of our neighbors, or of any one in want or distress, and minister unto them and carry to them our invitations. The most bitter suffering will hardly unlock the door to us. It is the evidence of most Missionaries in China that after a Mission is once established most of the converts are brought in by their friends. But a chapel in the city and daily preaching are necessary to excite the inquiring, which will lead the hearer to seek out some native convert and talk with him. Our chapel has now

been open for a few months, and it is as favorably located as any in Wuchang. We hope that we may soon see some evidences of good done by the words spoken there. There are several now in regular attendance upon our Sunday services, whom we hope to number among our converts during the current year.

Please remember me cordially to the brethren at the "Rooms," and believe me,

Very affectionately, your brother in CHRIST.

LETTER FROM THE REV. F. H. STRICKER.

HANKOW, *July 17, 1874.*

REV. AND DEAR SIR: Your favor of the 12th of May is at hand. You are aware that I have only been six months in this country, and that consequently the report of my work will be limited.

The greatest part of my time has been spent in acquiring the language; rapid progress in which cannot be expected since so many difficulties have to be overcome which a person does not meet with in learning other tongues.

It has, however, been my privilege to be of some assistance to the Missionary (Rev. Mr. Hoehing) in charge of this station. On Sundays I play the harmonium during divine service; so also on Saturday afternoon, when both the schools meet to be examined by Mr. Hoehing, and to practice singing with them. A part of my time is spent in looking after the day-schools. We cannot entrust the teachers of our schools here, nor any Chinese we have with its entire management, of which we had sufficient proof on our arrival here, when, instead of seventy children as before, not more than twenty could be counted. It was, of course, owing to the absence of the foreign Missionary that the scholars had diminished to such an extent. I am happy to state that the schools are again in working order, and having their full number.

During the week Mr. Hoehing goes several times to Wuchang to preach; on which occasions I accompany him. It is not only of great advantage to learn how street preaching is carried on, but I have the benefit of catching here and there a sentence useful to me hereafter. Besides, the Chinese, being inclined to be noisy, even while preaching is going on, it is necessary that some one should keep them in order.

Mr. Hoehing has made me promise to read the Service, at the opening of our new chapel for public worship; consequently I have to hasten with my study.

With many kind regards to you,

I remain most faithfully yours.

JAPAN.

LETTER FROM THE REV. A. R. MORRIS.

OSAKA, JAPAN, *July 4, 1874.*

REV. AND DEAR SIR : Since my last quarterly report, on April 24th, I baptized thirteen, one of these was a woman. She is the first of that sex baptized in our Mission. Several of those who had been baptized before stood as sponsors. The Bishop returned from China on May 6th, and on the 10th he confirmed a class of sixteen, comprising those who were baptized April 16th, and three others who were absent or sick at the time of his previous confirmation.

On May 25th Mr. Quinby went up to Yedo to take part in the examination and ordination of the brethren there, and Dr. Laning and I started on the same day for Kioto where we spent a week in seeing the exhibition and making excursions into the surrounding country.

We gave vacation in the school for two weeks during our absence, and until Mr. Quinby's return. Meanwhile we set a carpenter to work enlarging our accommodation for boarding scholars. We were before only able to receive fourteen, we could now take in twenty-five. He did not add any new buildings, but utilized a good deal of space which before was unavailable.

In the annexed report you may notice that there were nineteen natives confirmed while twenty were baptized. One of those who had been baptized went to Yedo and was afterwards confirmed by the Bishop there. Those who have been baptized were nearly all boys in our school or our teachers or servants. There was only one case, where a man and his wife were baptized and they had no children. This will account for no children having been baptized. All those who have been baptized and confirmed come regularly to Service and to the communion.

The contributions mentioned were made entirely by the Foreign congregation at the monthly offertory.

The Sunday-school is hardly what is usually designated by that term. On Sunday afternoon, after the Service and a short address, all of the congregation who wish to do so, remain, and are assigned in classes to the teachers. The teachers are Mr. and Mrs. Quinby, four of the boys in our first class in school, and my Japanese teacher. Mr. Quinby meets the Japanese teachers one night in the week, and goes over a lesson for Sunday with them. It often happens that the members of a class will be all different on two successive Sundays although the effort is made to retain them as far as possible.

There have been no individual cases or facts of particular interest to remark upon since my last report. I believe that the leaven is working as we had evidence at our last baptism that it had been. The scholars in our school are mostly from a distance, and have been sent to Osaka to

be educated. There are a few however whose parents live in Osaka. The father of one of our boys has occasionally come to Service and seemed to be a pleasant-tongued man in good position. Mr. and Mrs. Quinby, Dr. Laning and I all teach in the school by turns, and two of the first class boys teach the lowest classes. The boys as a rule are industrious and do well, considering that every thing they learn has to be acquired in a foreign language. There are some however whose forte certainly does not lie in learning English.

There is one boy whose expenses are paid by the Bishop (all the others pay their own); and yet he can hardly be termed a beneficiary as he overlooks the other boys, teaches a class and keeps the school and buildings, etc., in a state of order which is worth more than his expenses.

Of those who were baptized, six were baptized last fall. All of these except one were in a Bible-class taught by the Bishop, and constituted all the members of that class. The other one had been under the Bishop's teaching for a long time. In the spring there was one baptized, and shortly after, a class of thirteen. Of this class, five or six were in a class that had been taught by Mrs. Quinby before our Sunday-school was opened. She taught them Sunday afternoon before Service. I think all in her class were baptized. Of the others, three I know, and I think it probable that all were brought in by the influence and conversation of those who had been previously baptized. I wish it therefore to be distinctly understood that in this report I am not making a statement of that which I have been instrumental in bringing about. I wish very much I had such a record to present, but I have not, and I think the above paragraph will give a clear idea of the true state of the case.

With kind regards to the brethren at the rooms believe me,
Sincerely yours.

DR. SCHWEINFURTH'S GREAT WORK ON AFRICA.

WE have received from Harper and Brothers their splendid edition of Dr. Schweinfurth's volumes on Central Africa.* This great work forms an excellent complement to those of Barth, Livingstone, Speke, and Baker. In two respects, Dr. Schweinfurth's qualifications as a traveller in Africa are superior to those of any other of the great explorers, he being a learned scientist, especially in botany, and, also, an accomplished artist. In other works of African travel the explorers gave rude sketches to some professional artist and thus the pictures were made; but Schwein-

* *The Heart of Africa. Three Years' Travels and Adventures in the Unexplored Regions of Central Africa.* By Dr. George Schweinfurth. Translated by Ellen E. Frewer. In Two Volumes. Harper and Brothers, Publishers, 1874. Price \$8.00.

furth's sketches were finished works of art, and they abound profusely in his books.

He had botanized in the Delta of the Nile, along the shores of the Red Sea, and the Highlands of Abyssinia before he left Berlin under the patronage of the Royal Academy of Science, and the Humboldt Institution, for a scientific exploration of the equatorial regions lying west of the Nile. Travelling not in the footsteps of Baker, but in a westerly direction, he passed through the Dinka, Bongo, Niam-Niam and Monbutto countries, and he not only gives us a circumstantial narrative of his journeys and adventures, but constantly brings to our knowledge new facts, especially in geography, botany, zoology and ethnology. He describes, too, very fully, the character and customs as well as the physical traits of the various tribes he met; and his work is not only valuable in its scientific aspect, but is almost perfect as a book of travels, and a literary production.

GEOGRAPHICAL AND ETHNOLOGICAL FACTS ESTABLISHED.

He has established one great geographical fact—that the river Welle flows to the west and forms no part of the Nile system. He has settled one great ethnological fact—that there *is* a race of pygmies or dwarfs in Central Africa. These pygmies are mentioned by Herodotus, Aristotle, and other classical writers; but their existence has long been a matter of dispute. Dr. Schweinfurth could not penetrate to their country, anxious as he was to do so; but at the capital of the Monbutto country he saw and carefully examined a number of them, it being the custom of Munza, the Monbutto King, to capture natives of surrounding countries and keep them at his capital to add to his royal state. Our traveller brought away with him one of these dwarfs, but he died before Europe was reached.

The average height of these people, who are known as Akkas, is four feet seven inches, and they are not dwarfs in the sense of the ancient myths, or in the way of *lusus naturæ*, such as are exhibited among ourselves. Dr. Schweinfurth considers them the remains of an aboriginal population now becoming extinct.

Our author says that the complexion of the nations of Central Africa is not black, but it may be compared to the color of ground coffee, this being a test which he frequently adopted. The people in the Monbutto and Niam-Niam countries, however, are lighter than this and their color is like to that of ripe olives.

MOHAMMEDANISM BANEFUL AND NOT BENEFICIAL.

It is a very noteworthy circumstance that throughout these volumes, which bear such evidence of the learning, accurate observation, chastened imagination, and cool, reliable judgment of their author, the wide-spread influences of Mohammedanism in the regions traversed are never spoken of as beneficial, but are universally described as a blight and a curse. In volume one, page 371, the Mohammedans are described as a people who are exceedingly unscrupulous, and "who consider all plunder perpetrated on defenceless savages as heroic actions bearing them onwards to the palms of Paradise." At page 423 Dr. Schweinfurth says:

In truth, the banner of Islam is a banner of blood. Bloodthirsty are the verses which are inscribed upon its white texture; a very garland of cruel fanaticism and stern intolerance is woven in the sentences from the Koran which, in the name of the merciful God, declare war against all who deny the faith that there is one God and that Mohammed is His prophet, and which assert that his enemies shall perish from the face of the earth.

THE MOSLEM PRIESTS ARE SLAVE-TRADERS.

In the latter part of the second volume he states that nearly all the Turks and Arabs in Central Africa, are engaged in the slave-trade, and that the agents or partners of the wholesale dealers are generally the priests; the slave-trade being included among the secondary occupations of this class. With the *Suras* of the Koran in one hand, and a weapon of war in the other, they head the expeditions to obtain slaves, and, "never" says our author, "did I see slaves so mercilessly treated as by these fanatics."

Owing to the great demand for slaves from Egypt, Arabia, Persia, and other Mohammedan countries, and the extensive efforts to meet it from the regions visited by our author, it would seem probable that the Turks and Arabs whom he encountered are of a more debased character than some of the propagators of Islamism in Western and West Central Africa. There is, for instance, only one educational institution mentioned in the course of his travels, and in some parts of Western Africa there are many Moslem schools; and it is probable that since the putting down of the foreign slave-trade on the West Coast the number of the worst class of Moslems has been diminished.

TESTIMONY OF THE REV. H. TOWNSEND.

Still there are those who have lived long in Western Africa who main-

tain that Mohammedanism has not been beneficial even there. *The Church Missionary Intelligencer* for August contains a letter from the Rev. H. Townsend, who has been forty years a Missionary in Western Africa, and concerning whom the editor of the *Intelligencer* says: "Those who are acquainted with him know that he is a man of high intelligence and acute powers of observation; upon his Christian character it would be superfluous to dwell." Mr. Townsend's letter is of great interest throughout; we can, however, give but the following extract:

My personal knowledge of Mohammedans and heathen living together in the same town does not give me an impression that the Mohammedan is an improvement upon the heathen; he is in truth a heathen, unchanged in moral life, but cased in an armor of self-sufficiency and pride.

Changing a country from heathenism to Mohammedanism I should regard as an evil; for I know that the moral state of Ilorin, where Mohammedanism reigns supreme, is very inferior to that of Abbeokuta, where heathens reign—I mean Abbeokuta when uninfluenced by Christian teaching.

PROBABLE REASON FOR THE DISCREPANCY IN THE TESTIMONY FROM WESTERN
AFRICA.

The discrepancy in the testimony is doubtless owing to the fact that the moral state of the heathen, and also of the Mohammedans, differs in the different portions of the vast territory included under the designations Western and West Central Africa. Of one thing, however, we are certain, that Mohammedans and pagans alike are living in ignorance of the SAVIOUR and His Gospel, and that both alike need to have made known to them the truth concerning Him Who is the only Son of God and the only SAVIOUR of men.

THE OVERLAND SLAVE-TRADE IN EAST CENTRAL
AFRICA.

FROM a review in *Harper's Monthly* of Dr. Schweinfurth's "Heart of Africa," we make the following extract on the slave-trade in East Central Africa.

It has therefore happened in the natural course of things that philanthropists have first applied their energies to the slave-trade in the West; the East has still to tarry for an enlightenment which is destined in the fulness of time to gladden a future chapter of history. ¶

The overland slave-trade in the eastern portion of Africa was never so flourishing as in the winter of 1870-'71, when Dr. Schweinfurth was at its very fountain-head. The scenes of cruelty he witnessed are almost incredible. Along the Nile, it is true, where the route was open and everything obliged to be above-board, the Governor-General had commenced proceedings for the suppression of the slave-trade by a series of bombastic and pompous proclamations; but here, in the deep interior, there was every facility for the carrying on of the avowedly prohibited traffic.

There are no slave-dealers more cruel than the commanders of the small detachments of Egyptian troops; as they move about from seriba to seriba, they may be seen followed by a train of their swarthy property, which grows longer and longer after every halt.

But quite apart from these pettifogging traders, there are numbers of more important investors, who, protected by a large retinue of armed slaves, and accompanied by long trains of loaded oxen and asses, carry on a business which brings many hundreds of their fellow-creatures into the market. Their store of slaves appears absolutely inexhaustible; year after year the territories which they hold under control go on yielding thousands upon thousands of these poor savages, who are sold at the seribas sometimes for copper, but more often given in exchange for calico and cotton goods.

The worst feature of the slave-trade is the depopulation of Africa. Whole tracts of country are turned into barren, uninhabited wildernesses, because all the young girls have been carried out of the country. Turks and Arabs urge that they are only drawing off useless blood; that if these people are allowed to increase and multiply, they will only turn round and kill one another. But the truth is far otherwise.

The present Prime Minister of the Khedive of Egypt is a Christian, and he is using all his influence to put down the slave-trade and to establish law and order in East Central Africa; first employing Sir Samuel Baker and now Gerhard Rohlfs, the distinguished German explorer, to aid in bringing this about. The woes depicted by Dr. Schweinfurth have been greatly lessened, and we trust that the rule of the energetic Khedive and his enlightened Prime Minister may be still further extended, and the area of slavery still more circumscribed. We hope, also, that Missionaries will soon penetrate these regions and perfect the work which military men or civil rulers can only partially accomplish. Christianity is the only thoroughly effectual remedy for slavery or any other evil.

PREACHING CHRIST IN A JAPANESE PRISON.

THE Rev. Mr. Burnside, a Church of England Missionary at Nagasaki, Japan, gives the following very interesting account of the faithfulness of a native convert under bitter persecution :

A dear native, —, who was baptized by Mr. Ensor, and who, some two and a half years ago, was arrested in one of the streets of this city and thrown into prison, avowedly on the charge of having transgressed the laws with reference to the wearing of two swords, but really on account of his bold profession of Christianity, has just been set, unconditionally, at liberty. At the time of his capture, Mr. Ensor being then at Hakodate, I vainly endeavored, through the instrumentality of our consul, who acted most kindly and with vigor, to procure his release ; but the subtlety of the officials, and the impossibility on my part of disproving the truth of the charge preferred against him, entirely baffled all our efforts. For two and a half years he has been called upon to bear CHRIST's cross. His prison life must have been trying in the extreme, such as would have proved very disastrous, I fear, to the profession of many an English Christian of less strong faith. For the first few months after his apprehension he was placed in a cell having a roof so very low and so thickly studded over with iron spikes, that it was impossible for him to stand upright ; a cell, moreover, deficient in every sanitary arrangement whatsoever. Its condition, therefore, must indeed have been experienced to be realized. Thrust at times into the common gaol, into the society of a desperate horde of thieves and murderers, who jeered at and scorned him ; at other times led out to examination, with his feet, hands, and neck fast bound with iron chains ; threatened, on more than one occasion, with death ; sometimes almost starved, at others fed with such extremely dirty and bad food as to be perfectly unfit to be eaten—such is a specimen of what the following of JESUS has cost His Japanese disciple within the last two or three years. Thank God, however, that even in his incarceration he had the opportunity, and that his courage was equal to the occasion, of preaching CHRIST ; and such was the interest evinced concerning him, that when, on the occasion of his being removed to a prison in Kioto, the entire population of one of the small towns through which he passed turned out to see him, in order, if possible, to catch a glimpse of one who, simply and solely for conscience' sake, was willing to endure hardness, to undergo privations and indignities, and even, if necessary, to face death itself. He is now one of the three who come to read the Bible with me every morning. His earnestness and fervency of spirit are peculiarly cheering and refreshing to one's soul. I trust that one day both this man and my teacher may become catechists. I am training them with this in view.

V A REPLY TO A LECTURE ON BUDDHISM.

SEVERAL months ago a prominent New England lecturer delivered in various cities a lecture on Buddhism, which attracted very considerable attention, and was widely commented upon by the press. It has excited the astonishment of those who live in Buddhist countries, and are familiar with the system and its influence. The Rev. Mr. Holcombe, a Missionary of the American Board at Peking, China, writes a reply to the lecture in which he exposes some of the inaccuracies and sophistries of it. He does this because he sees a great wrong is done by it to the Missionary cause and the Christian name. We have not space for the whole article, and can only present very briefly some of the principal points of it.

The lecturer stated that Buddhism prevailed before Moses, and that the prophet received some of his humane precepts from Buddhist teachers. The fact is, as the standard writers on the subject declare, that Buddhism originated in Northern Hindostan about 550 B. C., and Moses wrote his five books nearly a thousand years before that time. This is an inexcusable anachronism as any respectable encyclopædia would have shown the lecturer the incorrectness of the statement.

“Buddhism,” he said, “is elevating and purifying; it is a religion of scholars, of ladies and gentlemen.” This is absurd. It is a degrading system of idolatry, and the Buddhists in China form the lowest and most ignorant portion of the population. You could hardly insult the scholars of China more than to call them Buddhists; they are all Confucianists.

“Buddhism has never gained its victories by the sword; it never persecutes.” This statement is true to this extent, that the religion of Buddha has never been propagated as that of Mohammed was by a direct appeal to the sword. Yet that “robe of stainless white,” of which the lecturer speaks, has many splashes of blood upon it. The fearful massacre at Tientsin; the recent murder of a Missionary at Sze Chuan, and the attempt to kill Rev. Mr. Corbet and his family—these, and practically all deeds of the sort in China, have been done by Buddhists.

“The Buddhists are benevolent and kind, not only to human beings, but also to all dumb animals.” The doctrine of the transmigration of souls does prevent many of them from putting animals to death, and leads some of them to treat them kindly, because no man knows but the animal he would kill contains the soul of one of his ancestors, who on being released from the body of that animal, by his taking its life, would be ex-

tremely likely to take some other shape in which to torment him more effectually; and the Chinese Buddhist who rides an animal, and strikes him with a stick, never knows that he is not striking his grandfather; and he never knows, either, that he himself may not be some day a beast of burden. Who wouldn't be guilty of gentleness under the influence of such memories and such hopes?

“The Buddhists are more distinguished than American Christians for kindness and hospitality to strangers. Cold water, fruit, and shelter are provided free to travellers.” This curious and incorrect statement doubtless came from the fact that among Buddhist priests there is a large number of stragglers or mendicants who go wandering about from place to place; and, according to a rule of the order, these persons can claim a night's lodging and one meal at any Buddhist temple, if they have not the money to pay; but other travellers, everywhere, have to pay for everything, and they can hardly obtain correct information as to their road without paying for it.

“In China the public officials are very honest; there is no stealing of the people's money.” This is an astounding statement! The most intelligent Chinese themselves assert that bribery, corruption, buying of office, and all kindred forms of dishonesty among public officials, are so common and regular as to have become mere matters of business; and that seventy-five per cent. of the taxes and revenues of whatever sort are stolen by the officials through whose hands they pass. We will state, what this writer does not, that so corrupt are the Chinese officers that the native government cannot employ them to collect and forward the duties on foreign imports, but has to engage foreigners for this service; and the government is very largely dependent upon these foreign officials for the means of its existence.

INTERESTING COMPARISONS BETWEEN PRIMITIVE MISSIONS AND THOSE OF OUR OWN TIME.

I HOLD in my hand a very interesting paper, prepared by Dr. Lightfoot, in which he compares the Missions of the present day with the Missions of the early Church, and he shows very satisfactorily that, whatever may be the difficulties and discouragements connected with our work in the present day, they are not greater than those which were connected with the work of Christian Missions in the first three centuries. We all of us feel this, that in dealing with heathendom, there is a distinction to

be made between races ; and there are some races that it is exceedingly difficult to get at. There are some that are comparatively malleable, if we may so speak, plastic, and can be moulded into the Christian form, but there are others that it is exceedingly difficult for us to impress. It is like working with granite, and we have to deal many a heavy blow before we can make any impression. Those who have any experience in Missionary work know that it is a very different thing to go to Africa or Polynesia, and to go to Hindostan or to China—the civilization of these latter countries presents to us difficulties which we do not meet with in other fields of Missionary labor. Now it is very interesting, when we look back to the early history of the Church, to find that there were just the same difficulties to contend with then. It was found that race differed from race—and this is most remarkable, that the Latin races in the early Church, or in the early periods of the history of Christendom, presented far greater difficulties in the way of Missionary operations than the Greek races. In Asia Minor, as you know very well, the richest triumphs of Christianity were won in early days ; but in Rome, among the Latin people, it was exceedingly difficult to make way. And it would seem that for a long time the major part of the converts were either Jews or Greeks. It is a most singular fact that Latin literature never received any tincture of Christian thought and feeling until about the end of the second century. So that, in those early days, our fathers had to grapple with the same difficulties which we see in our outward path. Then again, we think of the heroism of those days, when we remember the noble way in which men then confessed the faith and died for it, we are apt to think that those days have for ever passed away. But when we look at the annals of our modern Missionary Churches, we have manifestations of heroism quite equal to those which are found recorded in the early ages of the Church. I never shall forget my own feelings when, on the first night that I visited Rome, I went to look at the Colosseum by moonlight ; and, as I gazed upon those hoary ruins, I thought of Ignatius, who was there cast to the wild beasts. On another occasion, when I was returning from the Holy Land, never shall I forget how I felt as the vessel entered the port of Smyrna, and we looked up to the wooded hill behind the city, and thought of Polycarp, who thence ascended in a chariot of fire to heaven. But, my Christian friends, there are those in Madagascar who can look back with precisely the same feelings upon those whose blood was shed in the cause of CHRIST some few years ago ; and the annals of their martyrdom in future times will be read by the people there with just the same glow of admiration and enthusiasm that we feel when we are perusing the history of our own martyrs, who died for the faith. These, I think, are very interesting comparisons, and may encourage us in the work which we have to do.—*Rev. Dr. Stoughton at Anniversary of the London Missionary Society.*

ACKNOWLEDGMENTS.

N. B.—With all remittances the name of the Diocese and Parish should be given.

As Checks, Drafts, and Money Orders should always be made payable to the order of JAMES M. BROWN, TREASURER, and sent to him, 23 Bible House, New York.

All Money Orders should be drawn on STATION D, NEW YORK.

As Remittances in Bank Notes are not safe.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from August 10 to September 10, 1874.

ALABAMA.

Mobile—St. John's..... 5 30

ALBANY.

Cohoes—St. John's..... 8 25

Walton—Christ Ch., per A. C. M. S..... 5 15

5 30

8 25

13 40

CALIFORNIA.

Santa Clara—Ch. Holy Saviour S. S..... 7 50

San Francisco—Trinity, Chinese S. S..... 82 50

40 00

CENTRAL NEW YORK.

Baldwinsville—Grace Ch., 5 Boxes

Ithaca—St. John's, for Bp. Auer Mem. Ch..... 3 27

New Berlin—H. O. Moss and wife one-fourth..... 5 00

New Hartford—St. Stephen's, 5 Boxes..... 37 50

Waterloo—St. Paul's S. S., for

Robert N. Parke scholarship, Hankow, China..... 14 65

63 92

CENTRAL PENNSYLVANIA.

Carlisle—St. John's..... 9 55

Harrisburg—W. D. C..... 10 00

Northumberland—St. Mark's..... 2 67

Phillipsburgh—St. Paul's..... 32 48

Scranton—St. Luke's..... 40 00

Wellsboro—St. Paul's, 9 BOXES..... 7 52

102 22

CONNECTICUT.

Bridgewater—St. Mark's..... 10 00

Fair Haven—Cash..... 10 00

Hartford—H. W..... 5 00

New Haven—St. John's..... 11 00

New Milford—St. John's, a member..... 100 00

Norwich—A friend..... 5 00

Stratford—Christ Ch., of which from Ladies' Missionary Soc'y for Miss Baldwin's school, Joppa, Palestine, \$40..... 97 50

Wilton—Box 1260..... 1 50

240 00

ILLINOIS.

Cairo—Ch. Redeemer..... 5 00

5 00

IOWA.

Nashua—St. Mark's, \$2; "W"

12 00

\$10..... 12 00

12 00

KENTUCKY.

Frankfort—Ascension Boxes..... 9 34

Hopkinsville—Grace Ch., \$5.20; a family, \$9.30, for Japan, per A. C. M. S..... 14 50

Lexington—Christ Ch., two members..... 45 00

68 84

LONG ISLAND.

Brooklyn—Box 10708..... 3 00

Hempstead—St. George's..... 20 15

Richmond Hill—Resurrection..... 4 00

Whitestone—Grace..... 20 00

Long Island—C..... 170 00

217 15

MAINE.

Fort Fairfield—St. Paul's Mission. 75

75

MARYLAND.

Baltimore Co.—Townstown, Trinitiy..... 20 84

Frederick—All Saint's S. S., for scholarship in Miss Baldwin's school, Joppa..... 25 00

46 84

MASSACHUSETTS.

Boston Highlands—St. James' Box..... 10 00

Dedham—Miss P. Hunt..... 6 25

New Bedford—Grace Ch., a member, for support of a person in Training Hospital..... 5 00

Quincy—Christ Ch..... 45 93

"N."..... 500 00

567 18

MICHIGAN.

Battle Creek—St. Thomas'..... 7 54

East Saginaw—St. Paul's, for Bp. Auer Mem. Ch., \$16; Gen'l, \$8..... 24 06

31 60

NEBRASKA.

Omaha—Trinity..... 50

50

NEW JERSEY.

Haddonfield—Grace..... 9 00

Elizabeth—St. John's, for Cape Palmas Orphan Asylum, Africa, per A. C. M. S.... 30 00

Newark—Trinity, a member..... 50 00

Perth Amboy—Albert and Mary Walker's Miss. Box for education of boy in Bp. Boone Mem. school..... 40 00

Princeton—Trinity, Woman's Miss'y Association..... 40 00

Miss'y Association..... 40 00

<i>Trenton</i> —St. Michael's, for Bp. Stevens scholarship, Bp. Boone Memorial school, Wuchang, China.....	14 00	183 00	VERMONT.	
NEW YORK.				
<i>Bedford</i> —St. Matthew's.....	58 69		<i>Arlington</i> —St. James'.....	8 00
<i>Mamaroneck</i> —St. Thomas', for education Alice B. Haven, Africa.....	4 98		<i>Bennington</i> —St. Peter's.....	11 45
<i>Manhattanville</i> —St. Mary's.....	12 00		VIRGINIA.	
<i>Morrisania</i> —St. Ann's.....	37 00		<i>Albemarle</i> —Cobham, Grace Ch., \$9.45 ; Box, \$1.55, for Jaffa.....	11 00
<i>New York</i> —A friend, per A. C. M. S.....	25 00	137 67	<i>Charles City Co.</i> —2 Boxes.....	3 50
NORTH CAROLINA.			<i>Culpepper Co.</i> —St. Mark's Boxes. St. Paul's Boxes..	23 63
<i>Asheville</i> —Trinity, Woman's Missionary Assoc'n, semi-annual payment scholarship in Miss Fay's school, Shanghai, China.....	20 00		<i>Fairmount</i> —Christ Ch.....	11 32
<i>Leakesville</i> —Ladies' Aid Society..	2 25	22 25	<i>Fauquier Co.</i> —Whittle Parish, B. B. Turner.....	4 10
OHIO.			Whittle Parish, Grace Ch.	5 00
<i>Cleveland</i> —Trinity, Boxes.....	18 53		<i>Jefferson Co.</i> —Middleway.....	5 78
<i>Gambier</i> —Christ Ch., at the quarry, Bp. Auer class at discretion of Miss Scott.	7 94		<i>Petersburgh</i> —Grace Ch., Ladies' of, quarterly payment scholarship Miss Scott's school, Africa.....	10 00
<i>Mount Vernon</i> —St. Paul's S. S....	18 00	44 47	WESTERN NEW YORK.	
PENNSYLVANIA.			<i>Albion</i> —Christ Ch.....	84 38
<i>Germantown</i> —St. Luke's, for Africa.....	1 00		P. A. F.....	5 46
<i>Mount Airy</i> —Grace Ch. S. S. Boxes.....	20 84		<i>Batavia</i> —St. James'.....	4 00
<i>Philadelphia</i> —Bp. Stevens.....	100 00		<i>Bath</i> —St. Thomas'.....	18 95
Ch. Advent, for scholarships 1, 2 and 3, in Miss Fay's school, Shanghai and Men's Bible Class for scholarship No. 4 in do.....	160 00		<i>Brockport</i> —St. Luke's.....	30 00
<i>Upper Providence</i> —St. Paul's, Missionary Soc'y S. S., for Japan, per A. C. M. S... <i>West Chester</i> —Holy Trinity, colored S. S., at discretion of Rev. S. W. Seton, Africa	8 35		<i>Buffalo</i> —St. Paul's.....	2 12
10 00	300 19		<i>Canandaigua</i> —St. John's.....	88 55
PITTSBURGH.			<i>Corning</i> —Christ Ch.....	12 86
<i>East Liberty</i> —Calvary, for J. D. Wilson, scholarship Hoffman Institute, Africa, \$75; J. R. Hill, for Kate R. Hill scholarship, Hoffman Institute, Africa, \$75; for Rev. E. H. Thomson, \$40, per A. C. M. S.....	190 00		<i>Cuba</i> —Christ Ch.....	6 24
<i>Pittsburgh</i> —Trinity, W. H., for Rev. E. H. Thomson....	100 00	290 00	<i>Dansville</i> —St. Peter's, for pledge to the DeLancey scholarship in Bridgman Mem. school, Shanghai, China.	6 10
RHODE ISLAND.			<i>Geneseo</i> —St. Michael's.....	27 00
<i>Bristol</i> —St. Michael's five cent coll.....	44 50		<i>Geneva</i> —St. Peter's.....	4 80
<i>Providence</i> —F. E. Richmond....	100 00	144 50	Trinity, \$135.40 ; Ladies' Sewing Society, \$10....	61 22
SOUTH CAROLINA.			Trinity, Hattie, Jennie, Grantly and Daisy.....	145 40
<i>Charleston</i> —Grace Ch.....	25 66		<i>Hornellsville</i> —Christ Ch.....	1 34
<i>Clarendon</i> —St. Mark's for Bp. Auer Mem. Ch... ..	3 00	28 66	<i>Jamesstown</i> —St. Luke's.....	5 00
			<i>Niagara Falls</i> —St. Peter's.....	4 35
			<i>Pittsford</i> —Christ Ch.....	103 96
			<i>Rochester</i> —Christ Ch.....	20 00
			St. Clement's.....	37 45
			St. Paul's.....	63 71
			<i>Suspension Bridge</i> —Epiphany...	26 74
			<i>Watkins</i> —St. James'.....	3 39
				5 15 683 89
			WISCONSIN.	
			<i>Madison</i> —Box 5288.....	1 84
			CANADA.	
			<i>Freightsburgh</i> —Trinity S. S., for Africa.....	1 84
				25 00 25 00
			MISCELLANEOUS.	
			For China.....	20 00
			From Boys' school, Joppa.	5 00
			A. B.....	40 00
			Box 8995.....	5 00
			Interest on S. and K. note.....	406 77
			Rent of Houses.....	23 58
			Tax on Bank Stock (returned).....	8 50 508 85
				3,887 85
			Amount previously acknowledged...	90,475 71
				\$94,363 56

FOREIGN STATIONS.

WESTERN AFRICA.

Cape Palmas District.

Rev. S. D. Ferguson (Liberian).....	<i>Cape Palmas</i>
Rev. Samuel W. Seton (Native).....	<i>Hoffman Station</i>
Rev. R. H. Gibson (Liberian).....	<i>Gracay</i>
Rev. Edward Davis.....	<i>Caralla</i>
Rev. L. L. Montgomery (Liberian).....	<i>Cape Palmas</i>
Rev. M. P. Valentine (Native).....	<i>Rocktown</i>
Rev. T. Eddy, M. D.	<i>Cavalla</i>
Charles Lehmenstoll.....	"
Gustavus Lehmann.....	"
Mrs. E. B. Ware.....	<i>Orphan Asylum, Cape Palmas</i>
Miss Margaretta Scott.....	<i>Cavalla</i>
Miss Julia De B. Gregg.....	<i>Rocktown</i>
Miss Mary E. Savery.....	<i>Cavalla</i>
Miss Fanny J. Botts.....	<i>Orphan Asylum, Cape Palmas</i>
Mrs. S. J. Simpson (Liberian) Teacher.....	<i>Cape Palmas</i>
Mrs. Ann Toomey, ("Orphan Asylum, Cape Palmas	
Joseph A. Russell (Native) Candidate for Orders, Catechist.....	<i>Tebbo</i>
Samuel Boyd (Native), Teacher.....	<i>Fisherton</i>
Alfred Potter (".....	<i>Hoffman Station</i>
John Farr (".....	<i>Half-Gracay</i>
E. B. Wisner (".....	<i>Berebe</i>
John Bohlen (".....	<i>Bohlen</i>
Richard Killen (".....	<i>Rockhookah</i>
O. E. Shannon (".....	<i>Kabla</i>
James Boyd (".....	<i>Gideyatobo</i>
Samuel Bowman (".....	<i>Cavalla</i>
John B. Morris (".....	<i>Berebe</i>

Sinoe District.

J. Neyle, (Liberian) Catechist.....	<i>Sinoe</i>
Bassa District.	

J. J. Blyden, (Liberian) Candidate for Orders.....	<i>Bassa</i>
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Monrovia District.

Rev. G. W. Gibson (Liberian).....	<i>Monrovia</i>
Rev. A. F. Russell (".....	<i>Clay Ashland</i>
Rev. N. P. Holdrom (".....	<i>Worm</i>
Rev. J. W. Blackridge (".....	<i>Clay Ashland</i>
John T. Thorpe, (".....	<i>Crozierville</i>
J. W. Tucker, (".....	<i>Toto Korie</i>
Edward Hunte, (".....	<i>Monrovia</i>

Committee for Foreign Missions.

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REV. JOHN COTTON SMITH, D. D.,
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REV. S. D. DENISON, D. D., *Honorary Secretary*, 23 Bible House, New York.
JAMES M. BROWN, ESQ., *Treasurer*, 23 Bible House, New York.

STATED MEETINGS—FOURTH WEDNESDAY IN EACH MONTH.

Boxes and Parcels for Foreign Missions.

Boxes and parcels of books, clothing, and materials of all kinds, may be forwarded to the Rev. Rich'd B. Duane, D. D., Secretary and General Agent, 23 Bible House, New York. Notice of shipment should in all cases be sent by letter to the Secretary as above, *stating contents and value of each package.*

Rates of Postage to our Mission Fields.

GREECE.—Via North German Union direct, Letters, each half ounce or fraction thereof, 14 cts.
Newspapers, each, 9 cts.

JOPPA.—Letters, each half ounce or fraction thereof 11 cts.

CHINA AND JAPAN.—Via San Francisco, (every two weeks, beginning Sept. 19th, 1874.)
Letters, each half ounce or fraction thereof 10 cts.
Newspapers each, 2 cts.
Book Packets, each four ounce or fraction thereof, 4 cts.

HAITI.—Steamers (Weekly) Postage 10 cents. Newspapers and Books free through the Mission Rooms.

LIBERIA.—Via Southampton, thence weekly,) Letters, each half ounce or fraction thereof 16 cts.
Newspapers, each, 4 cts.
By sailing vessels (occasionally). 10 cts.

THE FOREGOING RATES APPLY TO ANY POST-OFFICE IN THE UNITED STATES.

N. B.—To make sure of the proper address on letters for Africa, (as Steamers touch only at certain points on the coast), it will be best to attach the proper amount of Stamps and enclose the letter in a separate envelope to the Secretary of the Foreign Committee, Protestant Episcopal Church, 23 Bible House, New York.

Missionary Box Association.—Our Missionary Boxes are issued free of cost to destination, singly (by mail) or in larger quantities as required, packed in cartons of ten each (by Express).

Returns are to be made semi-annually, at Christmas and Easter. Remittances, *accompanied by a list showing number and contents of each box*, to be addressed to JAMES M. BROWN, ESQ., Treasurer of the Foreign Committee, Prot. Epis. Church, 23 Bible House, New York, where the books of the Association are kept.

A Christmas Card will be forwarded to each box-holder who sends Christmas offerings, and

An Easter Card will go to each one who sends Easter offerings.

Rt. Rev. C. M. WILLIAMS, D. D., <i>Miss'y Bishop..</i>	<i>CHINA.</i>
Rev. Robert Nelson, D. D..	"
Rev. Elliot H. Thomson.....	<i>Hankow.</i>
Rev. Samuel L. J. Schereschewsky, D. D.....	<i>Peking.</i>
Rev. Augustus C. Hoehing.....	<i>Hankow.</i>
Rev. S. R. J. Hoy.....	<i>Wuchang.</i>
Rev. W. J. Boone.....	"
Rev. Kung Chai Wong.....	<i>Shanghai.</i>
Rev. Yung Klung Yen M. A.....	<i>Hankow.</i>
Rev. Hoong Neok Woo.....	<i>Shanghai.</i>
Rev. Kia Sung Ting.....	"
Rev. Francis H. Stricker.....	<i>Hankow.</i>
Rev. G. D. B. Miller.....	<i>Shanghai.</i>
Mrs. Nelson.....	"
Mrs. Thomson.....	"
Miss Lydia M. Fay.....	"
Mrs. S. I. J. Schereschewsky.....	<i>Peking.</i>
Mrs. Hoehing.....	<i>Hankow.</i>
Mrs. Hoyt.....	<i>Wuchang.</i>
Mrs. Boone.....	"
Mrs. Miller.....	<i>Shanghai.</i>

JAPAN.

Rt. Rev. C. M. WILLIAMS, D. D., <i>Miss'y Bp. Address.</i> Yedo.	<i>JAPAN.</i>
Rev. A. R. Morris.....	<i>Osaka.</i>
Rev. J. Hamilton Quinby.....	"
Rev. Charles H. Newman.....	<i>Yedo.</i>
Rev. William B. Cooper.....	"
Rev. Clement T. Blanchet.....	"
Henry Laning, M. D.....	<i>Osaka.</i>
Rev. Quinby.....	"

GREECE.

Miss Marion Muir, with twelve Assistant teachers (Greek).....	<i>Athens.</i>
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PALESTINE.

Miss Mary B. Baldwin, with three teachers.....	<i>Joppa.</i>
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HAITI.

Rev. J. Theodore Holly, D. D.....	<i>Port-au-Prince.</i>
Rev. St. Denis Bauduy.....	"
Rev. Julian Alexandre.....	<i>Bateau.</i>
Rev. Pierre E. Jones.....	<i>Jeremie.</i>
Rev. Charles E. Benedict.....	<i>Cayes.</i>
Rev. John Elisee Salomon.....	<i>Arise a Vear.</i>
Rev. Pierre Louis Benjamin.....	<i>Donaties.</i>
Rev. Pierre Talma Delatour.....	<i>Cape Haitien.</i>
Rev. Louis Duplessis Leden.....	<i>Torbeck.</i>
Rev. Xerxes Blouston.....	<i>Port-au-Prince.</i>
Rev. Alexander Battiste.....	"

SPIRIT OF MISSIONS.

FREEDMAN'S DEPARTMENT.

OCTOBER, 1874.

* * * All communications for the Executive Committee of the Commission of Home Missions for Colored People should be addressed to the Office, No. 44 BIBLE HOUSE, ASTOR PLACE, N. Y., to the REV. BENJ. I. HAIGHT, D.D., LL.D., Chairman, the REV. E. A. WASHBURN, D.D., Corresponding Secretary, or the REV. WELLINGTON E. WEBB, Office Secretary and Acting Treasurer. Remittances to be made to MR. WEBB. Postal Money Orders to be drawn on STATION D, NEW YORK.

The Freedmen of the South, for good or for ill, they are our fellow-citizens. We have too much at stake to allow them to go back to heathenism. Our love for our Southern kinsmen, our pity for the poor, our hopes for our Country, and our fealty to Christ, urge us to give to them the Gospel. It may be that through those whom our fathers sold into bondage, Africa is to be redeemed, and Ethiopia to stretch out her hands unto God.—BISHOP WHIPPLE.

IN MEMORIAM.

ON the 20th of August, at Glen Cove, Long Island, after a brief illness, departed this life Mrs. Kate B. Savage, principal of the Franklin street High School of Charleston, S. C.

This sad announcement in our columns this month, of the sudden decease of this excellent lady, will startle a large circle of friends, who, with ourselves, were naturally unprepared for the painful intelligence. Her apparent health and general appearance, gave evidence of a long life of usefulness, and the shock therefore is the more appalling. Mrs. Savage visited the North early in July, that she might pass a few weeks at the residence of an early friend. It was noted on her arrival that she was not as strong as usual at this season, but not sufficiently indisposed to create anxiety. The first few weeks of her visit were passed in the enjoyment of the rest and retirement she obviously needed. There was no sensible change of an unfavorable character. In fact, a few days previous to her death she felt sufficiently well to pay a visit to this city on business. The journey was singularly unfortunate, for she was exposed to a violent shower of rain. She returned by the first conveyance to her home, and was immediately prostrated, and became insensible. A physi-

cian was the following morning called in, who pronounced her disease to be erysipelas, of the most malignant type. She was lucid for only the briefest possible intervals—and on Thursday the 20th of August at a little past 1 P.M. entered into rest. She was permitted to send no messages of love and counsel to her scholars; no request to her associates in her work; and no messages of affection to her numerous friends.

It was a melancholy end to one so widely known at home, and so generally revered. The writer of these few lines, was not present with her in her sickness, for none dreamed of the result—and was only able after her death, to act the part of a friend and perform the last sad rites. She was buried on Saturday the 22d, in St. Paul's church-yard, in the village of Glen Cove, in a grave furnished by her long tried friend, Mrs. S. T. Coles. She rests not far from the chancel of that pleasant, unobtrusive church, a spot she no doubt would have selected, had returning consciousness allowed. All was done that thoughtful kindness could suggest, by the family with whom she tarried, with all due regard to the supposed wishes of her distant Southern friends.

In all the relations of life Mrs. Savage was a true Christian lady. Fearless in the discharge of her duty, just to others, firm in her decisions though modest in their expression, and caring only to be useful in the field of labor on which she had entered. Her demise is a sad loss to this Commission. The Church had no better teacher or more faithful Missionary in this department, and all that is left us is, to point to the bright example of her Christian life, to the pleasant memory of her arduous labors, and their satisfactory results.

"Precious in the sight of the Lord is the death of His saints."

W.

CHARLESTON, S. C.

MRS. KATE B. SAVAGE.

ANOTHER year has rolled by, making the seventh that our school has been in operation, and although there is considerable sameness and monotony in our occupation, so that the recital of one year might almost tell the story of the whole seven, yet it is important enough to bear repetition; therefore I will give an outline of our work for the past nine months, which, though they have brought some trials and anxieties, have also been fraught with prosperity and many blessings.

The whole number of pupils registered this year is one hundred and eighty-two (182). Twelve having withdrawn to go to work, we closed with one hundred and seventy (170)—boys 81, girls 89; the majority of whom have been sufficiently studious to make fair progress in their studies. Indeed, all in the primary department stood the test of their examination far better than I expected. Many of the larger pupils also acquitted themselves with credit, hence the Principal felt it incumbent

upon her to give each child in the school, some "token" of approbation this year.

All of the teachers have conscientiously and faithfully discharged their various duties too. Rev. J. V. Welch has continued to give religious instruction in the school, on Fridays throughout this session. Many of the pupils who could afford it, have paid a trifling tuition each month, from which source the receipts this year have amounted to \$158.96.

IS THE COLORED MAN SUSCEPTIBLE OF BEING EDUCATED?

THIS question, which at one time received in so many locations an answer almost wholly negative, is no longer a debatable one. The unanimity with which the colored people have availed themselves of educational advantages wherever afforded them, has proved that they desire to be educated; and the rapid progress that they have made, even in our imperfectly taught and badly governed public schools, has convinced many, who doubted their capacity to learn, of their mistake. This change of opinion has been going on for several years past, until now the answer to the question is almost as entirely affirmative as it was once negative.

In fact one of the perplexing problems left for this generation to solve, on the conclusion of the late sad war, was, what to do with the colored people; or rather, what they would do for themselves. This is being worked out much more rapidly than most of us expected, for there is an elasticity in their character and a readiness to adapt themselves to circumstances which not only preserved them in slavery, but bids fair to work out their complete redemption from its effects.

But we of this generation are as blind to our situation as were too many of the generation before us to theirs, if we do not see that most momentous responsibilities rest upon us for the yet further liberation of that people from the still existing evils of a wide spread and appalling ignorance. And we are as deaf as they, if the voice of God's providences to-day does not inspire us, to the point of enthusiasm, in the work before us. The country has to a great degree awoke from the horrible nightmare of prejudice; but without education and religion, they might almost as well have been left where they were. The various religious communions in the North are doing something for them; it cannot be questioned that a great deal more should be done and that right early.—*Selected.*

OUR ACCOUNT WITH THE FREEDMEN.

ARE we doing our full duty to the freedmen?

There are various considerations which urge us on with their education and elevation. There is the general one of the exceeding value of knowledge. There is the special one of a nation's self-protection.

But more impressive than either of these, or than any other, is the thought of the debt we owe them.

There is no juster, ampler amends to be made for the deep, deep wrong that has been done their race, than to educate it. We *owe* the freedmen everything that we can do for them. Our obligation to them is very different from that to the immigrant at the West, to the papist of Europe, to the pagan of the antipodes. The reward we bring them is to be reckoned not of grace, but of debt. This is no new thought, but one of those old ones which cannot be called to mind too often, or too forcibly. There is danger that we place our beneficiary work among the freedmen in the same category with Christian work in other directions. It does not belong there. It stands by itself, and presents more solemn exactations than any. It combines in itself the features of all other benevolent effort, and then adds one of its own which intensifies every other. It is a purely evangelizing work with its preachers, teachers and schools. It is an educational work, like that of an Education Society. It is almost a church-building work. It is altogether a work within our own borders, like that of any other Missionary Society. And it is all this to a people who for more than two hundred years have lived amongst us in an oppression which this whole nation has either directly inflicted or tacitly permitted, an oppression which has stunted them in all that pertains to the truest manhood. Is it putting it too strongly to say to the American Christian: First your debt to the freedmen, then your gift to the world?

—Selected.

A C K N O W L E D G M E N T S.

The Treasurer of Home Missions to Colored People acknowledges the receipt of the following sums for August, 1874.

RHODE ISLAND.				CENTRAL PENNSYLVANIA.					
<i>Wickford</i> —St. Paul's Ch.	25	00	25	00	<i>Lykens</i> —Christ Ch.	3	62		
NEW YORK.				EASTON.					
<i>New York</i> —Transfiguration, to Rev. Mr. Love.	65	00		<i>Talbot Co.</i> —St. Michael's Ch.	6	50	6	50	
<i>White Plains</i> —Grace Ch.				OHIO.					
LONG ISLAND.				<i>Toledo</i> —Trinity Ch.	35	06			
<i>Manhasset</i> —Christ Ch.	18	75		<i>Cincinnati</i> —Walnut Hills.	11	78	46	84	
<i>Brooklyn</i> —St. Mark's Ch., Adelphi street, of which Emma Walker, \$6.25; Laura Sherman, \$2.75; Addie Fitch, \$1.50.	10	50	29	25	ILLINOIS.				
ALBANY.				<i>Jacksonville</i> —Trinity, a member.	25	00	25	00	
<i>Potsdam</i> —Trinity Ch.	20	00	20	00	<i>Clinton</i> —St. John's.	5	00	5	00
CENTRAL NEW YORK.				GEORGIA.					
<i>Auburn</i> —St. John's Ch.	1	60		<i>Savannah</i> —St. Stephen's, colored Ch.	600	00	600	00	
St. Peter's Ch., of which \$25 from Woman's Miss. Association.	70	61		VIRGINIA.					
<i>Binghamton</i> —Christ Ch.	23	73	95	<i>Alexandria</i> —Contributed to erection of Ch. edifice and purchasing lot.	1700	00	1700	00	
NEW JERSEY.				\$2,648 35					
<i>Haddonfield</i> —Grace Ch.	6	00	6	00	Amount previously acknowledged..				
					Total.			\$21,501 52	

SPIRIT OF MISSIONS.

WOMAN'S WORK.

Communications relating to this Department should be addressed, Miss Emery, Secretary Woman's Auxiliary, 21 Bible House, New York.

THE GIRLS' "CLUB" AT SAVERNE, AND ITS FIRST MISSIONARY CONTRIBUTION.

THE managers and members of the Girls' Missionary Club of St. Michael's Parish at Saverne* had been meeting now, and working quite regularly, for four or five months, and had set their hearts upon sending off their first contribution to the field before Lent should be over. So early in March they found to their great joy, or rather *we* found, for I am a member of the Club myself, that we had a nice large pile of garments ready, besides one comfortable, and one log cabin quilt, made of gay scraps of flannel quite artistically put together, so that the patterns shaded into each other. Then there were several pairs of warm, blue, knitted woollen socks and stockings, which we were quite proud of. There was still a comfortable to finish, and a number of half completed articles, but by dint of two or three extra meetings and a little work at home, on the part of the most energetic, we were all ready to pack in a week. After much grave consultation we agreed to send our contribution to Bishop Hare at Yankton Agency, for the use of his schools, and as it was so far to send—we hunted out the name carefully on the Missionary Map—and, in consequence, so expensive, we determined to make a bale of the articles instead of packing them in a box, as we had nothing stiff or breakable to put in. So one of our managers begged a large, stout coffee bag of a merchant, who takes a friendly interest in us, and has given us remnants and pieces of material before this. He and one or two other merchants also kindly sent us some groceries to put in, tea and sugar and corn starch and crackers for the hospital stores, and we added to these a large roll of old linen and some pots of mustard for plasters. It was quite an exciting time, when we met one evening in full force, in the cheerful, lighted Mission room to do the packing. How nice the things looked, lying in piles on the benches, at least we thought so as we surveyed them with great satisfaction, especially, as pleasing to the eye, the little red flannel

* See May number of THE SPIRIT OF MISSIONS. The names, in both articles, are fictitious.

skirts and sacques, which were going to make some poor cold children so comfortable next fall. Perhaps some of the girls knew how acceptable they would be, because some of them had been grateful enough at times to be kept from the discomfort of needing warm clothing. It is very pleasant to be able to help others when you know by experience the meaning and need of help yourself. There were a few little calico dresses, finished with ruffles in the neck, as neatly as though the girls had done them for their own little sisters. One of the girls sorted out and counted the pieces, while another took the list, and then everything was done up into neat, compact bundles, ready to be stored away in the bale, after the quilt and comfortable had gone in. Not one of the girls present had ever done anything of the kind before, and I think that some of them, new-comers, only half understood the meaning of it all, but each one was eager to help and greatly interested. When the bale was tightly packed and ready to be sewed up, the situation became critical. Of course the strongest pack-thread was used, and it took two persons to hold the seam in place while one sewed. Two long needles were broken in the attempt, and finally a huge sailor's needle was produced, calculated, said somebody, to sew anything short of sheet iron, and that did the work successfully, nor do I think the stitches gave away during the long and perilous journey of our beloved bale.

Mattie Nixon and Hallie and the other older members were quite full of importance, and wondered excitedly how soon we could hear from Yankton that the bale had been received. "I am afraid it will be at least two weeks," said one of the managers. Mattie's countenance fell. She seemed to think it quite reasonable to expect them to send us an acknowledgment by telegraph.

While packing, we talked over our plans for future work, and having lately read accounts in *THE SPIRIT OF MISSIONS* of the new boarding-school at Yankton, it occurred to one of the managers that it might be a good plan to choose some especial child to clothe from among the scholars. She suggested this to the girls. "That would be very nice," said Bertha Bell, a quiet, sweet-faced girl of sixteen, who always works hard at home to help her widowed mother, and, when she can be spared to come to the Club, which is not every week, works with all her heart for her mother the Church too, as if she loved to do it. "It would be nice, because we should feel more interest, don't you think, Miss Margaret, in a person whose name we knew and about whom we could hear?" Hallie agreed with Bertha, and begged me to write and ask if we couldn't have a little Indian boy or girl for our own. "How funny it will be for the Club to adopt a child," said Mattie, and all the girls laughed, as if it were a very good joke indeed.

So the idea we had discussed was mentioned in the letter which was written to Bishop Hare's Secretary announcing our bale and asking to be

told how much we owed on the freight; for when we came to express our contribution we could not prepay it, nor even, because we live off the main line of travel, find out the rates to such a far away-place as Yankton Agency.

After the bale had been fairly gotten off, the excitement gradually subsided, though at every meeting one or other of the girls would ask eagerly if the letter had come yet. You can imagine how pleased they were when, after three weeks of patient waiting, the Secretary produced a letter from Yankton, and with what interested attention they listened to every word of its contents.

YANKTON AGENCY, D. T., April 4, 1874.
(EASTER EVE.)

DEAR FRIEND: The bale of goods which the Young Girls' Missionary Club so kindly provided has been here for some days, but I did not get to open it until to-day, owing to the Services of the week.

I found the articles in good order and very acceptable, I assure you. I sent a part of the crackers to a little sick boy this afternoon. The Bishop has not yet returned from his perilous journey to the Red Cloud and Spotted Tails Agencies. When he does I will consult him about the selection of a child, and if he can choose one, will send the measures to you. I presume there will be no trouble, as there are already six girls in the boarding-school at the Mission house, properly Emmanuel House. We have here at St. Paul's school sixteen boys, and expect seven more next week. It is intended, after a little, to increase the number to thirty.

Your girls would be pleased, I am sure, could they see the boys at their work, setting tables, washing dishes, cleaning lamps, and doing the work in the dormitory. After this is done they work out of doors, at chopping wood or doing other work for an hour, and go into school at 10 A.M. They work, play and study with hearty good-will. But two out of the sixteen speak any sentences in English.

So that the girls' Mite Chest might not be broken into before the time of opening on the 1st of July, the older society of the Parish very kindly defrayed the express charges, which amounted to \$5.50—and another letter was written to enclose the money order, after we had ascertained the amount. In the course of time the girls heard again from Yankton, and I think you might like to see parts of that letter too.

YANKTON AGENCY, April 21, 1874.

Please excuse an abrupt, hasty letter. Other duties are waiting me. Your money order came all right. Many thanks. The Bishop came and went, and is in Washington by this time I presume. The little boy I wrote you of died on Sunday, and was buried at sundown. It was a blessed release. . . . The storeroom is my charge, subject only to the Bishop. The washing, ironing and mending for the household and school are my care, under the general oversight of the House-Mother. I have Indian women to do the washing and ironing. Our family numbers from thirty to forty. I do not know the present number without pausing to count up. Your letter afforded me much pleasure; hence these personal items. If you can pardon this hasty scrawl, I shall be pleased to hear from you again.

The House-Mother of the Girls' School will write you about the girl to clothe.

We hope to get the measures for our little Indian girl before long and begin to adopt her in good earnest; in the meantime we are at work on a new quilt which promises to be very bright and very pretty, and have a good many finished garments besides, waiting for the next box. I want to write soon again and give you an account of our interesting meeting on the 1st of July for reading of Reports and opening of Mite Chests. We thought it was quite an affair, and would like to have your opinion on the subject.

INDIANS' HOPE ASSOCIATION OF PHILADELPHIA.

OFFICERS :

<i>President</i>	Rev. B. WATSON, D.D.
<i>Vice-President</i>	Rev. E. A. HOFFMAN, D.D.
<i>Secretary</i>	Rev. THEO. S. RUMNEY, D.D.
<i>Treasurer</i>	WILLIAM WELSH, Esq., 1122 Spruce St.
<i>Corresponding Secretary</i> .	Miss MORRILL.

Together with a Board of Managers, consisting of two or more ladies from each of the following Parishes of Philadelphia :

Christ Church,
Calvary Monumental Church,
Christ Church Chapel,
St. Peter's Church,
St. James' Church,
St. Stephen's Church,
Grace Church,
St. Luke's Church,
St. Mark's Church,
Church of the Atonement,
Church of the Ascension,
Church of the Covenant,
Church of the Holy Trinity,
Church of the Incarnation,
Church of the Redemption,
Church of the Resurrection,
Church of the Saviour,
Church of the Holy Comforter,

Church of the Good Shepherd,
Radnor,
St. Andrew's Church (Mantua),
St. Mary's Church,
St. Matthias' Church,
St. James the Less,
St. James' Church, Kingsessing,
St. Thomas' Church, White Marsh,
Episcopal Hospital Chapel,
St. Luke's Church, Germantown,
Calvary Church, Germantown,
St. John the Baptist Church, Germantown,
St. Peter's Church, Germantown,
St. Mark's Church, Frankford,
St. Stephen's Church, Bridesburg.

Total—32 parishes.

This Association meets the last Monday in each month at the house of Mr. William Welsh. The first meeting of the year, since the last report, was held September 29, 1873, and there have been ten regular meetings of the Association, the last one having been held June 30, 1874, when a recess of two months was taken.

A special meeting was called November 17, 1873, to welcome the Rt. Rev. W. H. Hare; and the annual public meeting was held Sunday

evening, November 16, at the Church of the Holy Trinity. An excellent congregation assembled, and the Bishop of Niobrara gave a deeply interesting picture of the Mission work among the Indians on the Missouri River. Rev. Dr. Jaggar, the Rector of the Church, made the closing address. The offertory amounted to \$200.

An effort was made early in the year to increase the number of churches represented by delegates in the Association, and each Rector in the city was appealed to personally, or by writing, upon the subject of Indian Missions. Packages of the publications of the Indian Commission were also mailed to each Clergyman. The result has been an increased attendance of the Clergy at the monthly meetings, and the appointment of delegates from churches not formerly represented in the Association. The average number present is much greater, and during the seven months, when most of the work done in city churches is accomplished, there is seldom a vacant seat in the room where the meetings are held. The following contributions were handed in during the year :

Sept. 29, 1873.....	\$5 00	Feb. 17, St. Luke's, offertory.....	190 00
Nov. 3, annual meeting.....	15 00	Mar. 30,.....	585 35
Nov. 16, " ".....	200 00	April 27,.....	594 85
Nov. 17, " special.....	58 00	May 25,.....	150 21
Dec. 1,.....	368 09	June 30,.....	145 61
Dec. 28,.....	92 24		
Jan. 26, 1874.....	1,775 77	Total.....	\$4,706 97
Feb. 23, 1874	526 85		

The following boxes were reported to the Association as having been sent by churches or members :

St. Luke's Church, Germantown, one box sent to the Santee Mission, valued at \$50.

Christ Church, Germantown, box to Enmegahbowh, valued at \$150.

Church of the Saviour, a box to the Niobrara store-room, valued at \$100.

A box to Mrs. Gasman, with materials for work at mothers' meetings.

A box from Miss Coles.

Church of the Incarnation, a box to the Rev. Mr. Goodnough.

Packages from the Church of the Ascension, the Church of the Atonement, the Church of the Holy Trinity, the Church of the Holy Comforter, St. Andrew's (Mantua), St. James', Kingsessing, and various articles of clothing from individuals and churches, to make up larger boxes, sent by Mrs. Welsh.

Much interest was excited by monthly letters from the Dakota League of Boston, and the Niobrara League of New York; and the zeal and interest of the older Association was quickened and aroused by hearing of the faithful work and activity of these newer Societies.

Many thousand copies of the different numbers of "The Church and the Indians" were distributed during the year.

A reception was arranged by Mr. Welsh in November, 1873, for a delegation of Arapahoes and Cheyenne Indians, at the Academy of Music, where they met the pupils of the Asylum for Deaf Mutes, and the remarkable identity of the natural sign language used by each was shown to the astonishment of the Indians.

The Rt. Rev. F. D. Huntington delivered, by invitation, before the Association, his wonderfully comprehensive address upon Indian Management and Missions, at St. Luke's Church, upon the evening of Ash-Wednesday. A large congregation listened to this eloquent summary of the wrongs inflicted upon our red brethren and the prospects that the future holds out to them. The offertory amounted to \$190. The thanks of the Association were cordially returned to the Bishop for his kindness in coming to Philadelphia when so heavily pressed by the cares of his own Diocese.

The dying words of the Rev. Paul Mazukute were read in manuscript at one of the meetings of the Association, and the deep emotion with which they were heard proved how deep a hold this noble Christian Priest had upon the affections of those who helped to sustain him in his work.

SARA MORRILL,
Corresponding Secretary.

September 1, 1874.

THE INDIAN AID ASSOCIATION OF BALTIMORE.

THIS Association held its first meeting April 3, 1873, when the following ten parishes were represented by two members in attendance from each parish :

St. Paul's Church,
Christ Church,
St. Peter's Church,
Grace Church,
Emmanuel Church,

Memorial Church,
Trinity Church,
St. Barnabas' Church,
St. Mark's Church,
The Church of Our Saviour.

This and the subsequent meetings held once in three months, were opened and closed with prayer.

A President, Vice-President, Secretary and Treasurer were elected. Reports of the doings of each auxiliary were required, and the zeal of the members was heightened by an interchange of sympathies and the reading of interesting Missionary intelligence obtained from the Missionaries themselves, or through the Secretary of the Woman's Auxiliary to the Board of Missions.

At the last meeting held in April the following Reports were received by the Secretary, Mrs. Willet:

TREASURER'S REPORT.

Membership subscriptions.....	\$36 00
Nov. 14th, from Mrs. James McLane, of St. Paul's Church.....	26 00
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	\$62 00

EMMANUEL CHURCH.

Cash collected for Ponkas, but sent to Bishop Hare for building purposes.....	\$250 00
Annual subscriptions.....	37 00
Miss Gott's Bible Class.....	18 00
Alice Prideaux's Mite Chest.....	1 40
One box containing Spreads and Comforts for St. Paul's School, Yankton.....	40 00
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	\$346 40

ST. PETER'S CHURCH.

Cash collected for Ponkas, but sent for use of Bishop Hare.....	\$250 00
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MEMORIAL CHURCH.

From Mrs. Howard's Bible Class.....	\$256 00
Feb. 12th, box sent to Bishop Hare, value.....	60 00
One box to Enmegahbowh, value.....	70 00
Members' subscriptions.....	25 00
For use of Ponkas.....	40 00
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	\$451.00

CHURCH OF OUR SAVIOUR.

Collection paid to Rev. Mr. Schubert, for use of Bishop Hare.....	\$16 56
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CHRIST CHURCH.

Reported two boxes sent to Bishop Hare.....	\$100 00
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GRACE CHURCH.

1873.	
Dec. 1st. Cash collected for Ponka Hospital, transferred to Bishop Hare.....	\$201 45
Jan. 1st. One box containing blankets.....	43 00
May 1st. One box for St. Paul's, Yankton, value.....	30 00
By check to Rev. Mr. Rogers, Indian Commission.....	53 00
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Total.....	\$327 45

Total..... \$1,553 41

REPORT FROM A PARISH SOCIETY.

In reviewing our third year of organization, we are thankful to report that the work has gone on steadily, quietly, and harmoniously, without change of any kind. The amount of our contributions is but slightly in advance of last year, being \$1,158.72. This includes the value of two boxes; one sent to a Missionary Clergyman in Kansas, whose wife writes to us that they "have now no want unsupplied;" and the other, to some of those orphans in Memphis, whose homes were devastated by last year's pestilence. The rest of the money collected has been divided between Domestic and Foreign Missions in the usual proportion.

We mention with great pleasure (although not including the sum in

our report of contributions) that the little church in Kansas, begun last year by a gift from a member of our Society, has now been completed through her generosity, and was last month consecrated to God's service. Its financial history has been almost an anomaly in church building. Land, and some labor, were freely given ; but they had no money, save the \$1,500 sent from here. And when every bill was paid, there remained ten cents in the treasury! The Missionary writes that in a singular manner the very stones themselves had seemed to cry out ; the walls as they rose, proving a constant reproach and restraint to one man who passed by, drawing him at last from a rough and reckless course to attendance upon Divine Service ; to a renewed life ; and now, with his wife, to participation at the LORD's Table.

In conclusion, while we are very thankful for what has been done, we hope that the course of our Society for the coming year may be still onward ; and that in faith and in prayer we may be allowed to do more for CHRIST's cause and for His Kingdom, remembering the words " Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

ACKNOWLEDGMENTS.

Offerings made through the Woman's Auxiliary will be acknowledged in this Department as well as in the one for which they are especially designated.

Received from August 1, to September 1, 1874.

CONNECTICUT.

Stamford—Woman's Missionary Association of St. John's Ch., quarterly payment stipend, Domestic Missionary..... 75 00 75 00

CENTRAL NEW YORK.

Auburn—Woman's Missionary Association of St. Peter's Ch., for Home Missions to Colored People..... 25 00 25 00

MAINE.

Lewiston—Miss Anna Berthold, for Indian Missions..... 1 00 1 00

MASSACHUSETTS.

Through the Dakota League, for Indian Missions.

Medford—Grace Ch., for the education of Santee boy at Faribault..... 17 85

New Bedford—From a member of Grace Ch., for "Euphrasia"! (Greek Mission), for the support of a person in training hospital..... 5 00 22 85

NEW JERSEY.

Princeton —Woman's Missionary Association of Trinity Ch., annual payment scholarship in Fridgman Memorial school, Shanghai, China.....	40 00
Trenton —Mrs. A. E. Abbott, for Home Missions to Colored People.....	5 00
	45 00

NORTH CAROLINA.

Asheville —Woman's Missionary Association of Trinity Ch., semi-annual payment scholarship in Miss Fay's school, China.....	20 00
	20 00

VIRGINIA.

Petersburg —Ladies of Grace Ch., quarterly paym't scholarship in Miss Scott's school, Africa.....	10 00
	10 00

WESTERN NEW YORK.

Rochester —Woman's Missionary Association of St. Luke's Ch., for Home Missions to Colored People.....	45 35
	45 35

Total receipts for August.....	244 20
Amount previously acknowledged.....	13,211 68

Total receipts since Oct. 1, 1873.....	\$13,455 88
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